

*Anonymous* T H E

Lama Sabachthani.

O R, 3458. 449

C R Y

O F T H E

Son of G O D.

Set forth in all his A G O N I E S, with a Crown of Thorns on his Head, and his Crucifixion between Two Thieves. Useful at all Times, (especially **PASSIONWEEK**.) for a Devout and Pious Soul, in its nearest Addresses to its **SAVIOUR**, before and after it comes to be an actual Partaker of the Body and Blood of its Redeemer, in the Blessed **SACRAMENT**.

Together with

The Death of **PILATE**, some Serious Reflections and Animadversions concerning the Body, Soul and Resurrection: With pertinent Meditations and Contemplations upon **DEATH**, and a Suitable Prayer against the Suddenness of it.

To which is Added, Several Select **HYMNS** upon the Crucifixion of our Saviour.

London, Printed by *B. Harris*, at the Golden Boar's-head in *Grace-Church-street*. 1708.

1708







To Her most Sacred MAJESTY

ANNE,

By the Grace of GOD, Queen of  
Great Britain, Defender of the  
Faith, &c.

Great MADAM,

**I**T hath been the Custom of many Ages past, to Dedicate Things of Greatest Moment, to Persons of Greatest Quality and Renown, as St. Luke did his whole Gospel to the most Excellent Theophilus; and St. John one of his Epistles to the Elect Lady.

SO, Great Madam, this small Book Treating of such eminent Things as the Cry of the Son of GOD, I hope may have the Honour and Liberty to be Presented to



## *The Epistle Dedicatory.*

to your most Sacred Self, as the Greatest of *Queens*, and Best of *Christians*.

AND considering the Cry of the Son of God has been in the last Reign presented to Your Majesty's Predecessors, whom God hath taken to himself; and that now having several Additions to it, besides the Death of *Pilate*, who Crucify'd our Saviour, and Meditations and Contemplations upon Death, not unsuitable for a Princess, as well as the Perusal of others. As likewise, some Pertinent Reflections upon the *Body, Soul, and Resurrection*; several Years before intended for the Press, to Answer the Expectations of such as had seen them before in *Manuscript*; which standing now in the most imminent need of a Royal Patronage, the *Author* therefore most Humbly and Submissively tenders them to Your Royal Self, before he leaves this Transitory Life; Humbly Imploring it may have the Honour to be Presented to, Protected by, and Admitted into your Majesty's Closet, and at those blessed Minutes of most Religious Retirements, may sometimes have a Share among the rest of  
your





## *The Epistle Dedicatory.*

your Heavenly Companions there, sometimes to Catch Your Majesty's most penetrating Eye, to Kiss Your Royal Hand, and Affect your Sacred and Pious Soul, with that Energy of Thought, Elevation of Religion, and Extacy in Devotion, that may not only as it were, withdraw the Soul from all Commerce with the Senses, but, in a manner separate it from the Body, and with the Apostle *Paul*, have Antipasts of Heaven, and Fruition of Cœlestial Enjoyments.

MUCH of Homage and Gratitude are we all to Tender to Your Royal Majesty, now You are so Happily fix'd at the *Zenith* of Sovereignty; under whose Auspicious Government, the Hopes and Designs of all the Enemies to our Church and State, have hitherto been frustrated; and Your Majesty's Subjects in general made a Happy People.

THE Surprizing Miracles *Madam*, which God has wrought for this Nation since the beginning of Your happy Reign, are plain Indications of that great Interest you have made in the very Bosome of



## *The Epistle Dedicatory.*

of the *King of Kings* ; and Represent to us a vast Scene of approaching Blessings to be Handed down to us, and all the Christian World, by the Invincible Arms of Your Majesty's most Sacred Person, which God of his Infinite Mercy preserve, to the Terror of Tyranny and Oppression.

**T H I S** is the Only Cause that Emboldens me to Present to Your Majesty the following Meditations and Contemplations of the Agony and Crucifixion of our Lord and Saviour Jesus Christ, Intituled, *The Lamabacthani*, or, *Cry of the Son of God* ; wherein I have endeavour'd as Succinctly and Pertinaciously as I could to set forth every Action and Transaction of the Chief Priests, Scribes, Elders and their Rude Soldiers, towards the accomplishing their wicked Design, in perfecting the so much Hunger'd-for Crucifixion of our Lord and Saviour.

**H O W** he was Hurried and Carry'd from one place, Court and Council to another. Spit on, and Buffeted in one Array'd and Rob'd in another, Scour'd



## *The Epistle Dedicatory.*

ed and Crown'd with Thorns in another, Mock'd and Derided by All, but Acquitted and Discharged by none, and yet not found Guilty of Death in any.

I have followed the *Evangelists* as close as I could, and have Rank'd them as well as I am able, in so small a Bulk, and made the Rough Draught as like the Original as possibly I could, in the most suitable *Expressions* : So that I earnestly Beg of God it may Please all, and Displease none, being all Divine Truths.

I most humbly Present it to your *Majesty*, Desiring it may receive a Candid and free Reception with you. It will lye in a little Room in your *Majesty's Closet*, and at the Table of the Lord, being more fitted for the Heart of a Devout and Pious Soul, than Voluminous ; so that it may be as the *Vian*d of the Soul in its nearest Addresses to its Saviour, before, and after it comes to be an Actual Partaker of the Body and Blood of a Redeemer, whom I have endeavour'd to Delineate as well as I am able, in so small a Tract, in the utmost extremity of his Cru-



## *The Epistle Dedicatory.*

Crucifixion; in his Agony, and Bloody Sweat, on his Cross and Passion; in his Death and Burial, and there left his most Precious Body in the Grave, with holy Angels to attend his Call.

I may hereafter Presume to Write of his Glorious Resurrection also, if I can find my weak Indeavours are in any degree Useful, according to the Pious and Honest Intention of,

M A D A M,

*Your Majesty's most Obedient,  
and for ever most Devoted  
Humble Servant,*

Anonymus.

---

T H E



T H E  
*Lama Sabachthani :*

O R, T H E  
C R Y  
O F T H E

Son of G O D.

**H** E A R, O Heavens, and give Ear, O Earth ; for the Lord hath spoken it. Oh, What is this I hear ? The Voice of the Son of God, in the grievous Agony of his Soul, just Breathing out his last ; and Crying to his God, nay, his Father to Sustain and Comfort him : *Either, O holy Father, take from me this bitter Cup of Vinegar and Gall of thy high Displeasure ; or else forsake me not in the time of my Drinking this bitter Potion.*

**W H E R E** is the Cry of the Son of God, the Saviour of the World ? Oh, Where shall I run, where shall I fly, to find my Saviour ?  
B Whom



## 2      The Cry of JESUS,

Whom shall I Enquire of? Where shall I go?  
 Whom shall I find, to Direct my perplexed  
 Soul? It's Dark, Stormy, and Tempestuous;  
 but if it were never so Dark and Dismal, I  
 will go: I can no longer Refrain. Yet, my  
 Flesh, thou art Warm, and safe in Bed, why  
 then is thy Rest disturbed? Peace, lye still,  
 and Slumber a little.

O H, I cannot Rest: I Sleep, but yet my  
 Heart Awaketh. Hark! Hark again! *It*  
*is the Voice of my Beloved, that Cryeth out; and*  
*he Knocketh as he passeth by, to see whether I will*  
*Open and let him in.* I hear him Speak. Open

Christ passeth  
 by to the Garden  
 of Gethsamene.

*to me, my Sister, my Love,*  
*my Dove, my Undeiled; for*  
*my Head is filled with Dew,*  
*and my Locks with the Drops*  
*of the Night.* Lord, What's the matter?  
 What maketh him Abroad now? What's  
 the matter? I am sure 'tis something more  
 than ordinary, therefore I will arise, and let  
 him in. But, Thou hast put off thy Cloaths, how  
 canst thou put them on in the Dark? Moreover,  
 thou hast Washed thy Feet, why shouldest thou De-  
 file them again? Oh, I stand not upon these  
 Curiosities of my sinful Flesh, that must, e're  
 long, Crumble into Dust. My Beloved hath  
 put in his Hand by the Hole of the Door, and my  
 Bowels are troubled for him. I cannot Rest, I  
 must arise.



*the Son of G O D.*

I have Opened the Door to my Beloved, but he is withdrawn, and is gone : My Soul even faileth within me. I hear a confused Noise at a distance. I called after the Noise, but he gave me no Answer ; and I have fought for him about the Door, but cannot find him. Well, I will after him ; I stand not upon the Exactness of Dress, nor Danger of the Night, I will along the Street, and, as near as I can, follow him.

A Truly Gracious Soul, touch'd once with the Love of God, will follow him at his Call ; and no Hazard or Difficulty can Obstruct, or Hinder its eager Pursuit after its dear Jesus, the good Shepherd of its Soul. *My Sheep hear my Voice, and they follow me, John, 10. 3, 4.*

PARDON me, if I here make a little Digression, and Anticipate the Words of our Saviour to *Peter*. Happy art thou, O *Peter*, that the Saviour of Souls should esteem thee Worthy of being his Deputed Shepherd, and commit his Flock to thy vigilant Care, before he left the World : They were Near and Dear to him, and the Purchas'd of his Soul. *He carrieth his Lambs (his tender Lambs) in his Arms, and gently Leadeth those that are with Young.* Therefore, *Peter*, you very well know the Value I have for them, and the Belief I have in you ; take Care, I say, to Feed my little Flocks, beside (or near) the Shepherds Tents. *Peter*, be not Angry, that I Ask you



## *The Cry of JESUS,*

*again and again, Do you Love me ? Do you Love me more than all ? Yea, Lord, thou know'st that I Love thee. Then Feed my Sheep, Feed my Lambs ; and see that none of them be Lost : I know all their Names, and bear them all in my Heart, as the High-Priest did the Tribes in his Breast ; and I carry them all to Heaven with me, whither I shall speedily go, after I have Eaten with you. Where I am, there shall ye shall be also.*

*A N D it came to pass, when Jesus had finished all those sayings, he said unto his Disciples, Ye know that after two Days is the Feast of the Passover, and the Son of Man is Betrayed to be Crucified. Then assembled together the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High Priest, who was called Caiaphas, and consulted that they might take Jesus by Subtilty, and Kill him. But not on the Feast-Day, lest there be an Uproar among the People. MAT. xxvi. i, ii. For Annas, the High Priest, had at that time Agreed with Judas to Betray his Master, and had given him Thirty Pieces of Silver out of the Treasury, and Judas craftily Concluded with them, that it should be in the Night, for better Security, and to prevent Disturbance.*

*N O W the first Day of the Feast of unleavened Bread, the Disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to Eat the Pass-over ? And he said, Go into the City*

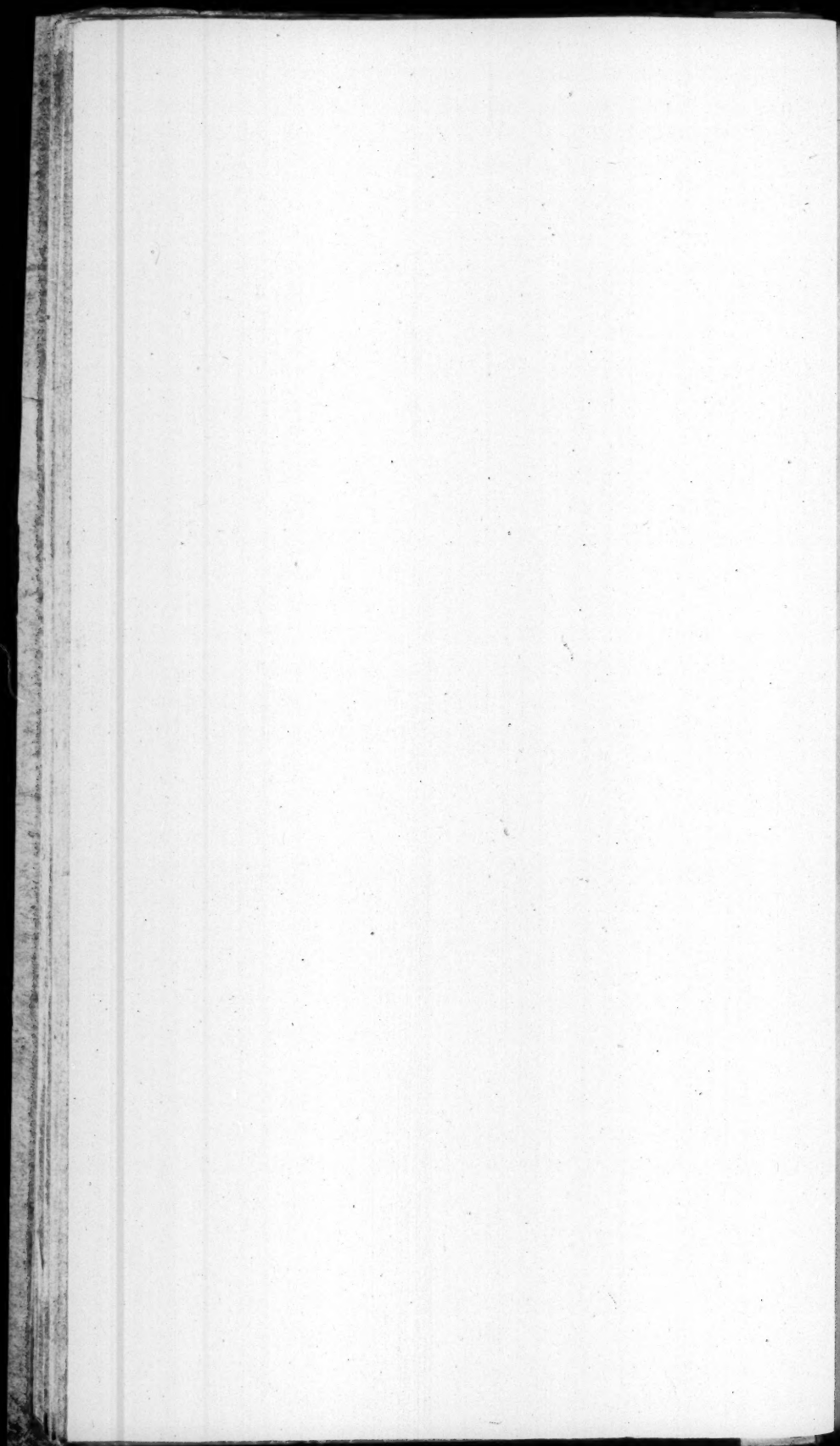


Do you  
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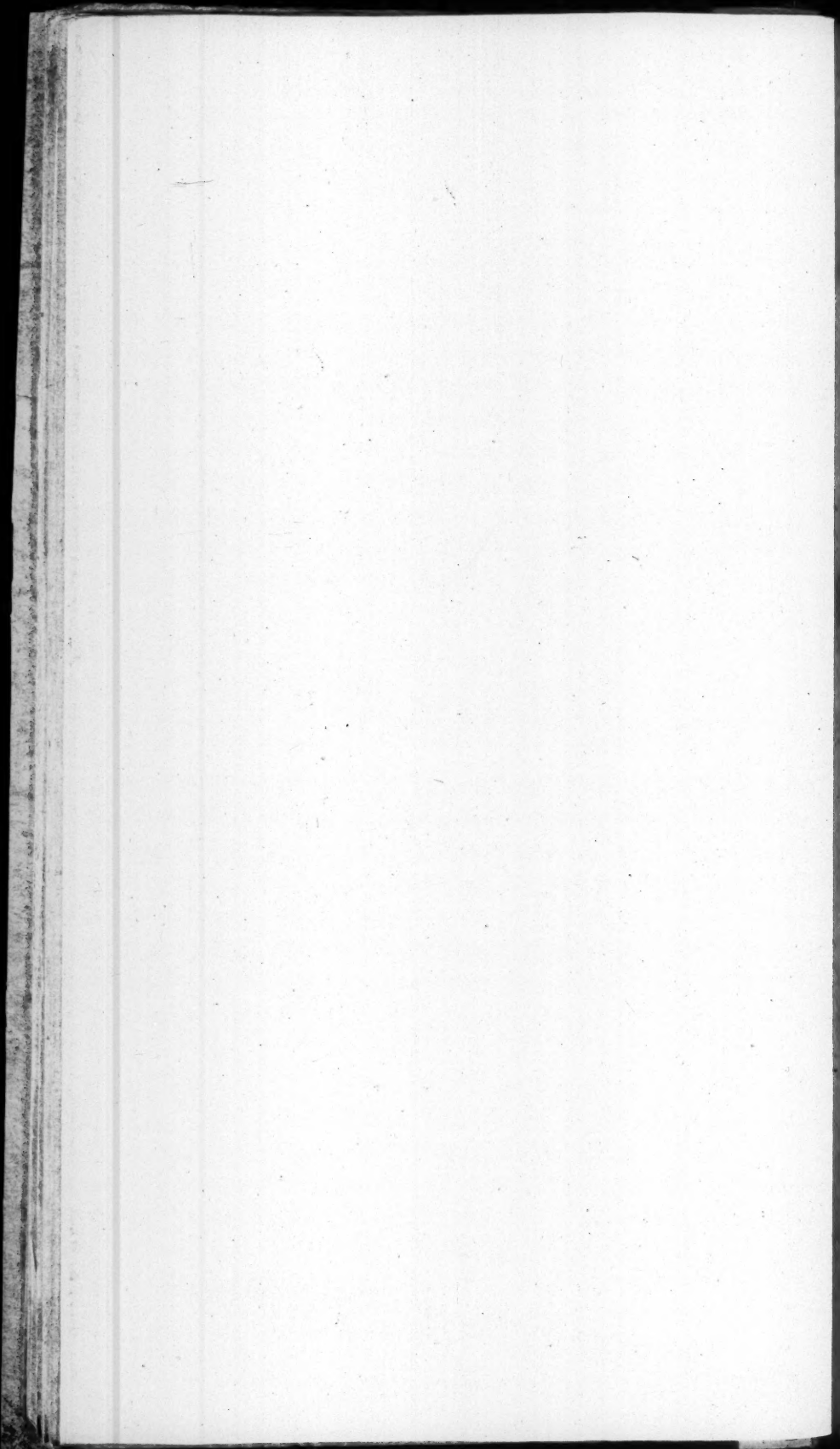














O Holy Jesus, What Sweetness and Love is this of thine, that even at the very Minute that thou wert to be Betray'd, thou shouldest Pity the Infirmities of thy Servants, that even now thou hadst Commanded to Watch and Pray, and yet in this very Minute found them Sleeping; one would rather have thought thou shouldest have been extreamly Angry with them; but instead of that thou Excusest their Fault. This Sweetness and Behaviour of thine, and Compassion of Humane Infirmities, will Draw all Men to thee.

CHRIST knew at this Time, that in a little while he was to Suffer for the Sins of the whole World, in what Nature or Kind soever, as to the Aggravation and Heinousness of them; and might not he then very well pass by the Infirmities of his Beloved Disciples, when he knew that their Sleep proceeded partly from their Trouble and Sorrow?

JESUS leaveth them again, and goes a Third time, and Prayeth more Earnestly, and Crieth louder, and Sweateth much greater Drops of Blood than before. : O Righteous Father, if it be Possible, let this Cup pass from me, but yet, Holy Father, thy Will be done.

O my Soul, Where am I? Where, O ye Watchmen, Where am I? Where is my Beloved? Where is he gone aside? My Soul



## 10      *The Cry of JESUS,*

Soul melteth away. I hear his Cry, but know not where to find him. I am sure it is his Voice, but know not which Way to go. The dark Night hath Concealed him from my Sight, but not from my Heart : His Cry pierceth my Soul. O good Watchmen, dear Watchmen, Where shall I find him whom my Soul loveth, and longeth for ? Hark, hark, he Cries louder and louder. O Help, help, What's the matter, dear Saviour ? I cannot find thee ; I know not where thou art : Sometimes thy Voice seemeth near, and sometimes farther off ; sometimes on this side of me and sometimes on that ; sometimes before, and sometimes behind ; whether from the Walls and Vaults of *Jerusalem*, or whether from the Brook *Cedron*, or from the Trees in the Garden, or from all these places together, these uncertain Sounds and Eccho's come, I know not : They Perplex and Confound me. I cannot find thee, I know not where thou art ; Direct me, Lord, the way. For I know thou art the Way, the Truth, and the Light, but know not how to find thee at such a Distance, this Dark and Dismal Night. Direct me, Lord, the Way. Speak, dear Lord, and thy Servant heareth. My Soul is Attentive to thy Call, but I am not able to bear thy Cry any longer. Oh, quickly, dear Saviour, quickly tell me where I shall find thee. What, no Directions yet, dear Jesus ! O Watchmen, for the Lord's Sake ; for my poor Soul's Sake, tell me, tell me : For why should I be



is his one that turneth aside from the Flocks of  
The thy Companions ?

S A I T H the Watchmen, We cannot any  
longer endure to hear thee Cry, and make  
each Moan ; we suppose you may find him in  
or about the Garden of *Gethsemane* : We  
believe the Cry cometh that way. We can  
hear it easily, but it is beyond our Bounds :  
Some. We must not, dare not go beyond our own  
times Precinct, especially without the Gates of the  
e and City ; and more especially when there is so  
, and great a Noise and Tumult abroad. We know  
Walls not how soon there may be an Uproar here,  
m the and therefore we must keep our Posts upon  
Gar- Life and Death, let what will come of it ;  
these otherwise, some of us would go, and Light  
know you along, But — *That is the Way* —

A H ! But are you sure, dear Watchmen,  
the Cry and Noise comes from thence ?

T H A T we are not sure of, but this we  
are, That a great Company and Multitude  
of Soldiers ran apace that way, and said no-  
thing, but Whisper'd as they went. Some  
carried with them Swords, others Staves and  
Halberts, with Candles and Lanterns in their  
Hands. We believe it is some Great Matter  
they are gone about, they carry'd it so pri-  
vately as they went : But we cannot think  
it is for *Jesus of Nazareth*, because we saw *Ju-*  
as, one of the Lord's Disciples, among them.

H A R K,



H A R K, the Cry is louder indeed. I do not know what to think of it. — But, that's the way. —

O H, my dear Lord, have I found thee ? What, in Blood, in the depth of thine Agony, with violent Sweats and Drops of Blood running down thy Face, and Crying to thy own Father too ! What's the matter, dear Lord ? Speak quickly to my Soul, or else I Sink and Dye. I cannot longer forbear, having run my self quite out of Breath with thy Grievous Cryes. Grievous indeed, it must needs be, that maketh the Son of God Sweat, Cry, and Bleed thus.

I A M Striving and Strugling, Praying, Sweating, and Bleeding for thy Salvation. My Father's Wrath and Indignation is so Great, nothing but my Death can Satisfy it. I have with Agony of Soul, been Interceding with my Heavenly Father, offering up strong Prayers and Tears for thy Attonement, but all will not do. A Life must be given, and I have Offer'd my Own, if nothing else will Satisfy. *Not my Will, but thy Will be done.* It must be so, and the Unalterable Decree of the Almighty, must be Fulfill'd : And I come Willingly ( *as in the Volume of the Book it is Written of Me* ) to do thy Will, O God. And behold, here they are to whom I am Betrayed. Who is it you look for, Soldiers, with your



our Lanterns and Torches ? Who is it you  
look for ? *Jesus of Nazareth* ? I am He.  
What Gaze you for ? I tell you, I am He.

THE Signal was before Agreed upon,  
That whoever *Judas* Kiss'd, him they should  
Seize. Therefore, the strict Order before gi-  
ven them, must punctually be Observed, lest  
a Discovery should be made, they Seize the  
Wrong, and the King of the *Jews* make his  
Escape. The Plot being laid thus cunningly  
and warily before-hand, they must not too  
rashly or Unadvisedly proceed, but stood  
looking earnestly till the Sign should be given.

*JUDAS*, tho' the dark Night Conceal  
me from thy Sight, yet here I am. *The Hour*  
*now come, that the Son of Man must be Betray-*  
*ed into the Hands of Sinners.*

THEN *Judas* came and cry'd, *Hail, ma-*  
*ster, and Kissed him.* And forthwith they laid  
Violent Hands on him.

WHAT makes you come thus with Arms  
, and *Judas*, as if I were a Thief and a Robber ?  
And they began immediately to Spit in his  
Face ; and one of the Soldiers smote him on  
the Cheek with the Palm of his Hand, and  
I come kiss'd him, who Smote him. But *Jesus* said  
to *Judas*, Take me, and lead me away, and  
thy own Salvation too. *I have a Baptism to be*  
*Baptised with, and I long till it is Accomplished!*

C

BUT



**BUT** Peter, as soon as he saw what inhumane Cruelty they Offer'd to his Lord and Master, hastily drew his Sword, and Cut off one of the Ears of the High-Priest's Servant. Then Jesus rebuked Peter, and said, Put up thy sword into the sheath; he that useth the sword, let him dye by it. The Cup that my Father giveth, shall I not Drink it? Thinkest thou not, Peter, that if I would resist, I would Pray to my Father, and he would presently give me more than Twelve Legions of Angels to Rescue me: But how then shall the Scriptures be fulfilled? And it pleased the Lord to Bruise him, and put him to Grief. When his Soul shall make an Offering for sin, he shall see his Seed, he shall see the Travail of his Soul, and be Satisfied; by his Knowledge, shall my righteous Servant justify many, for he shall bear their Iniquities, I S A. xxiii. x.

**BUT** stay, O Malchus, What, wilt thou still persist in this bloody Deed, and wicked Proceedings? Wilt thou not hear the Voice of thy God in this Fray? Thou shed'st but a Drop of Blood from thy Ear, and thy Saviour Sweats not only Drops of Blood in his Agony Praying for thy Soul, but his Heart Bleeds for thee, and he takes immediate Compassion on thee, in stretching forth his Hand to Cure thine Ear. And could not this Miracle work perfectly upon thee, to endeavour thy Physician's Rescue? But wilt thou still go on to Drag and Hale him before the Judge? Will



not the immediate touch of the Hand of God, Cure thy Wounded Soul, as readily as thy Wounded Body ? Will not this Miracle of Christ, and Love of his, persuade thee, *That he is Christ, the Son of the Living God ?* Wilt thou remain Ignorant still, of thy Saviour and Salvation ? How many of the Multitude that followed Christ, would have thought themselves Happy to have been Bless'd with such a Touch ? Yea, tho' it were but the Hem of his Garment. Well, if thou wilt still proceed in Persecuting him, he will proceed in Praying for thee, with the rest of thy Confederates. —

P E T E R, Was this the Effect of thy Passion ? Just roused from Sleep, and begin to Fight ! When sawest thou such Weapons us'd in my School ? Was ever any thing, but Prayers and Tears my Defence ? Hast thou over slept and neglected thy God, and now fall immediately to Fighting ! Couldst not thou and thy Brethren, have *Watch'd and Prayed with thy Saviour for one Hour ?* Especially, when awak'd and stirr'd up by thy Master, and when he had so lately told you the Time was at Hand, in which he must be Betrayed, and by one of thy Brother Disciples. Should'st not thou rather have endeavour'd to have Watch'd the time of his coming, and have Dissuaded him from his intended Wickedness ; especially when thou hadst seen thy Saviour Sorrowful, even unto Death ? Was



he earnestly Praying, and in his Agony Sweating Drops of Blood on the Ground for thee, and could not thou be Watching for him, but sit Sleeping on the Ground, with the rest of thy Companions ? Or, if you had been so extream Sleepy, could not you have took your Turn one after another ? This, *Peter* is great Neglect to so Good a Master. Was he Striving and Strugling, Sweating and Praying to his Heavenly Father for thy Soul, and could'st not thou be Watching of his Body ? But He, being upon the Work of Salvation excuses thy Infirmary from the Consideration of thy frail Humane Nature, that was not able to Undergo one single Night's Watch. I do know, *Peter*, thy Spirit is Willing, but thy Flesh is Weak.

HOW Ready and Willing is the Saviour of the World, to Accept of any Drowsy Inclinations, or Endeavours of his Servants in his Service, if their Hearts be but Sincere. The Disciples Slumber, yet Christ Trimmed their Lamps. O infinite Love of the Son of God, to Excuse and Save poor Drowsy Sinners ! For this Cause was he Touch'd with our Infirmities, and took upon him our Humane Nature. This was the Cause of our Saviour's Interceeding for us with his Father for our Lives. O infinite Love of the Son of God, *That whilst we were yet sinners, Christ Dyed for us !*

NOW



N O W let us follow him to the Judgment Hall, and not, like *Peter*, stand at a Distance from him, and at last Deny him; but rather be a Sharer with him in his Death, and Pray with the Thief upon the Cross for Eternal Life.

T H E Y carry him first before *Annas* the High Priest, *Caiaphas's* Uncle, to see what he could find against him. This was one of the great Council, that Consulted how they might take Jesus, and put him to Death. This was he that delivered to *Judas*, the Thirty Pieces of Silver out of the Treasury; after they had all agreed upon it. But when he was brought before him, and he saw the Witnesses could not Agree together upon their Examination, that they might have a longer time to lay their Heads together, and more readily agree in their Accusation, he sends them to *Caiaphas*, they being both High-Priests that Year.

W H E N he came before *Caiaphas*, he Examined him; and finding they could not Agree in their Accusation, rather than he should lack full Witness against him, and for that reason let him go, he (with the rest of them that were then Assembled together for that Purpose) Consulted to bear false Witness against him; but, as yet, could not make their Evidence Agree.

C 3

N O W,



NOW, the Great Assembly being all me as I said before, to this very End and Purpose they thus farther Consulted against him.

HE hath of late ( cry'd they ) Raised *Lazarus* out of the Grave, after he had been Four Days Dead, and began to Stink ; and many *Jews* Believe on him already, from the many Miracles that he daily sheweth among us ; and more especially for this Miracle that he wrought even now, of Raising *Lazarus* from the Dead. And it is not a bare Report to make a Noise for a time, but Matter of Fact, and a great Truth, and Miracle ; for some of us Heard him say at the Grave Mouth, *Lazarus, Come forth !* And immediately, as soon as this Man had called thus to him, he came forth Bound Hands and Feet with Grave Cloaths about him, and a Napkin upon his Head. And this Man, *Jesus*, Commanded some that stood by, to loose him and let him go : And many of the *Jews* that were there, Believed on him, and went away with *Mary* and *Jesus*. But we came to acquaint you with what we have both Seen and Heard.

THEN the Chief Priests and Elders, with the Scribes and Pharisees, further Consulted and said, What do We ? For this Man doth many Miracles, and if we let him thus alone, all *M* will believe on him, and the Romans will con-



and take away our place and Nation. Caiaphas said unto them, ye know nothing at all, nor consider, that it is expedient for us, that One Man should Dye for the People, and that the Nation Perish not: And this he spake not of himself, but God order'd it so, that the Prophecy should come out of his own Mouth: And this being Recorded as his Opinion, doth still remain, that out of his own Mouth he should be Condemned at last. And so from that Day forward, they took Council together to put him to Death.

*Lazarus*  
AND when they saw, that all their Machinations and Contrivances prevail'd nothing to the Purpose, at last they Hired Two Soldiers to come and Swear against him in the High Priest's Hall; where with a loud railing Noise, they Cry'd, *This Fellow said, I am able to Destroy the Temple of God, and to raise it again in Three Days.* And so he were, this being all Truth; but he spake of his Body, as the Apostle Paul saith; *Our Bodies are the Temple of the Holy Ghost.* That in Three Days time he would Raise it from the Grave. But these Two Fellows, nor his Judges, had not yet known the Scriptures, nor the Power of God.

THEN said the High-Priest, *Is it True, what these Witnesses against thee?* But Jesus held his Peace. Then said the High Priest, *I Adjure thee by the Living God, to tell us, Whether thou art Christ, the Son of the Living God?* And Jesus, when it was put thus home to him,



him, in these Three Great Truths, *Art thou CHRIST, the SON of the Living GOD?* Answered, *I AM.* Then the High Priest Rent his Cloathes, and said, *What need we any farther Witness against him? Ye have all heard now how he hath Blasphemed; What think ye?* And they all, with one Consenting Voice, *Condemn'd him to be Guilty of Death.*

**T H E N** they began to Spit upon him, and Buffet him, and strike him with the Palms of their Hands, and to Revile him, as a Pestilent Fellow, and one that Sow'd Sedition and Rebellion among them. And they Blind-folded him, and Smote him on the Face, and said, *Prophecie unto us, thou Christ, who was he that smote thee?*

**A T** last, finding they could not Agree together, as to the putting him to Death, (tho' they all Consented in the just Merits of his Condemnation) they Concluded to send him to *Pontius Pilate*, their chief Governour.——

**B U T** before we come to that, we must Observe the Words of our Blessed Jesus, Verified concerning *Peter*, one of the Beloved Disciples, who follow'd his Master, to Hear what they said, and did with him.

**A N D** Happy, are they, O *Peter*, that have once Denied their dear Saviour, that Bought them, with Cursing and Swearing, and bitter Execra-



Execrations, to find a Door of Mercy ready Open upon their Repentance, to Receive and Embrace them again.

A N D now, *Peter*, What do I Observe here ? Thou that wast the greatest Votary to thy Master, and the forwardest to follow him to his dismal Trial, among the most Profligate and Wicked Wretches that could be pick'd out amongst the *Jews, Scribes, and Pharisees*, that were most Notoriously Qualified with Cursing and Swearing, Reviling, Blasphemy and Perjury, such that they had Cull'd out on purpose, that abounded with all manner of Cruelty and Filthiness. Amongst these do I find thee, *Peter* !

A N D had thy Soul, like Righteous *Lot's*, been troubled with the Filthiness of the *Sodomites*, as his was Daily, thou hadst not so soon, so fallly, and so frequently, Deny'd thy Master. From hence we may Observe, What Force and Power evil Company hath quickly upon a Righteous Person. Good *Joseph* being but a while in *Pharaoh's* Court, came presently to that Mode of Honour, as to Swear, *By the Life of Pharaoh* ! *Abraham*, the Father of the Faithful, and Friend of God, Twice Deny'd *Sarah* to be his Wife. The Famine being Grievous in the Land, *Abraham* takes his Wife, *Sarah*, and Travels into *Egypt* : And came to pass, when he came near to enter into *Egypt*, that he said unto *Sarah* his Wife, Behold



Behold now, I know that thou art a Fair Woman to look upon, therefore it shall come to pass, that when the Egyptians shall see thee, they shall say, This is his Wife, and they shall say, Kill me, and they shall save thee alive; say, I pray thee, thou art my Sister. GEN. xij.

AGAIN, Abimelech said unto Abraham, What sawest thou in me, that thou hast done this thing? And Abraham said, Because I thought, Surely because the Fear of God is not in this place, and they will slay me for my Wife's sake; and indeed she is my Sister, the Daughter of my Father, though not of my Mother, and she became my Wife.

AND here Abraham, tho he did Deny his Wife at this time, out of Fear, and did Wander from place to place, and Country to Country, yet he did not Deny his God; neither could Abimelech Tax him with that: For God had made a Covenant with Abraham, and the chiefest Article in this Covenant was, That Sarah should Conceive, and bare him a Son in his Old Age, and should call his Name Isaac. And, said God, I will continue my Covenant with thee, so that in thy Seed, (by Sarah thy Wife) shall all the Nations of the World be blessed: And it shall be for Number, as the Stars of the Heaven, and as the Sand of the Sea-shore: Yea, Kings and Princes shall come out of thy Loyns; and I will give thee the Land of Canaan for an everlasting Possession to dwell in; and I will be thy God, and the God of thy Seed for ever.

NEITHER



Fair W **NEITHER** did *Abraham* Deny his Son  
 come *Isaac*, to God, when he called him to a Trial  
 see the his Faith. But all these Promises and Co-  
 they sh *servants*, consenting together, and Terminating  
 ay, I pr *Sarah's* Womb, made *Abraham* take such  
 care of her : For it was not in *Ishmael*, but  
 in *Isaac* shall thy Seed be called. And that  
*Abraham* *Jesus of Nazareth*, King of the *Jews*, should  
 done to proceed out of his Loyns.

I thong  
 this plac **BUT** now, *Peter*, this is no Excuse for  
 ; and thee : For *Abraham*, in saying she was his  
 y Father's Sister, did not Deny her to be his Wife.  
 e my Wife. Moreover, in all Ages, and all Times, especi-  
 ally in Times and Places of Plague, Famine, or  
 Deny's word, it hath been allowed to some to Fly ;  
 did Wa and either to Equivocate, or Excuse the Que-  
 to Cou tion, when propos'd by implacable Enemies.  
 ; neith Our Saviour himself, before his Disciples were  
 t : Fully prepared for Persecution, and found in  
*Abraham* themselves they were not able to stand the Fi-  
 ant wery Tryals they might be put upon, whereby  
 im a his Name and Cause might suffer, Caution'd  
 me *Isaac*, if they were Persecuted in one City,  
 venant for his Name, and the Gospel's Sake, to Fly  
 by Wi to another. But this was no Denying ; and  
 ed : And the Church hath always Allow'd it in Two  
 Heav Cases, especially to Fly and avoid Persecution.  
 ea, Ki the one, If the Church was in its Infancy, and  
 and T to come to full Strength, then it might be  
 verlasti wful for the Ministers or Disciples of Christ  
 God, to Flee all Persecution, to the Intent the Go-  
 spel

THE



## The Cry of J E S U S,

spel might be Preserv'd, lest smiting the Shepherd, the Sheep should be scattered thereby. For this Reason Fled *Gregory*, Bishop of *Neocaesaria*, when he saw the *Decian* Persecution grow very Hot. The other: In case also, they find themselves not yet Strong, or Courageous enough for Persecution, and so God's Glory, the Name of our Great Master, and the Honour of the Church of Christ, might come to be Dishonoured.

A S to the First, *St. Paul*, to avoid Persecution, was let down the Wall in a Basket, when the Governour of *Damascus* sought his Life. And thus we find the Apostles themselves Evaded the Storm, because they were the Instruments immediately Deputed by our Saviour, to Propagate and Convey the Gospel to the World. And thus did the Primitive Saints and Martyrs, who Wandred about in *Desarts and Mountains*, and in *Dens, and Caves of the Earth*; and so have equally Avoided Rashness and Cowardice.

T H E Second gain'd only a little Respite for the Present, that they might suffer with the greater Advantage afterwards. Thus did *Joseph* and *Mary*, Commanded of God by an Angel, Fly with their Child, the Ever-blessed J E S U S, into *Egypt*, for Fear of *Herod*.

B U T *Peter*, 'twas quite Contrary with you. You had no Call to Suffer, nor to the High



High Priest's Hall, yet thou voluntarily Deny'd thy Master, thy Saviour and thy Redeemer, who often had told you what you must expect, and that the time would come, that he must be *Betray'd into the Hands of Sinners*; and but the Night before told you, that you *all would be Offended because of him*; and that the time was come, and was now at hand, that you *all would forsake him*, and leave him alone, in the time of his Dereliction. And didst not thou thy self say, *This is a hard Saying, who can bear it?* And that thou wouldest not be *Offended because of him*; and tho' *all forsook him*, yet wouldest not thou? True, thou didst not so much Forsake him, as Deny him, which was worse.

A N D indeed, *Peter*, I must follow thee, as thou didst thy Master, the ever Blessed and Eternal JESUS, the Saviour of the World, to the High-Priest's Hall. And Pardon me, if I exactly Observe every Behaviour of thine there. It is not out of any Prejudice to thee, *Peter*; for I very well know the Love and Value thy Master hath for thee; but that I may Delineate thee to the Life, as fully as I am able, in this little *Enchiridion* as well as set forth what Sorrows, Sufferings, Stripes, Indignities, Reproaches, Revilings, Dereliction, Abnegations, Wounds, Agonies, and unexpressible Torments; what Extensive, Convulsive, Distortive, Lingring and Cruciating Death, the Blessed Jesus underwent: Thy Lord  
D and



and Master, but our Christ, our Messias, an Advocate, not only in Heaven, where he Exalted above all *Principalities and Powers Thrones and Dominions*; but while he was here on Earth, the Immaculate Lamb, the most Beloved Son of God, Beloved of the Father from all Eternity, before ever the World was, and Lamb of God, which taketh away the Sins of the whole World: Who Suffered and Endured here on Earth for us, bitterly Crying out, *Behold, and see, all ye that pass by, if there were ever any Sorrow like unto my Sorrow: Any Wound and Torments like mine, which I have received in the House of my Friends!*

CANST thou receive, suffer, and endure all this for our Sins, and still call us thy Friends? Canst thou, O Holy Jesus, still Cry Call, Suffer, Bleed and Dye for us, and still be our Advocate and compleat Redeemer? O infinite! O unlimited! O unbounded! O inconceivable! O inexpressible! O incomprehensible Love of God to us! That he loved the World, that he gave his only Begotten Son to Death for us!

NOW, Peter, more particularly to thyself. And as Peter was beneath in the Palace where cometh one of the Maids of the High-Priest and when she saw Peter warming himself among the Crowd, she looked stedfastly upon him, and said in Derision, Thou also wast with Jesus of Nazareth: But he Denied, saying, I know not, neither



do I Understand what thou sayest. And he went out into the Porch, as fearing they might seize on him, tho' but the Night before he had said, Tho' all Forsake him, yet will not I. But he still lingers and stays; not that he intended to Suffer and Dye with his Master, as he had Promised, but only to see what would become of him, and to hear what they said to him: For now was the Time, that our Saviour told him, *The Devil will Tempt you Peter: Satan hath a Mind to Winnow you as Wheat, but I have Prayed for thee.* And well were it for thee, Peter, that whatever thy Master endured for thee in his Sacred Body, yet he had Secured thy Soul: *I have Prayed for thee, that thy Faith fail thee not.* And as he was standing in the Porch, the Cock Crow'd the first time; but as yet, neither the Time, or Scripture was Fulfilled, nor did Peter take any Notice of it, MARK, xiv. lxviij.

AND while he was yet in the Porch, another Maid saw him, and said unto them that were likewise with her, *This very Fellow [pointing to him] was also with Jesus of Galilee.* When he had heard what she said, he flatly Denied with an Oath, *I know not the Man.* MAT. xxvj.

HOW now, Peter? Now I see the Devil is Tempting thee indeed. Hast thou so much Forgot thy self, and thy Duty to so good a Master? Are all his Lessons, Instructions, Sermons, and Sayings, Forgotten by thee?



Are his very last Dying Words Forgotten  
 And are thy own Promises and Engagemen  
 to thy Dying Saviour, Forgotten by thee  
 This is a great Crime indeed, *Peter*; for in a  
 Ages it hath been accounted most Abomin  
 ble and Unworthy, not to fulfil the Reque  
 of our Dying Friends and Relations, when w  
 had Promised them so to do; much more fo  
 thee, *Peter*, who hadst so Dear and Tender  
 Lord and Master, that took such Pains with  
 and Care of thee: Whose Words, one woul  
 have thought, could never have been forge  
 by thee, especially not so soon, and at the  
 very Instant when thou wast so near, as t  
 hear how thy Heavenly Master was Confront  
 ed and Abused, most wrongfully Impeach'd  
 and most falsely Accus'd: And not to ca  
 to Mind the Words of thy Master, yet whe  
 thou wast so peremptorily Charg'd, thou  
 flatly Deny'd. Well, *Peter*, thou wilt Pa  
 for this at last. It is well thou hast a Friend  
 in Court.

*THEN* came one of the Servants of the High  
 Priest, being his Kinsman, and whose Ear *Pete*  
 had Cut off; and Charging him home, said  
 Did not I see thee in the Garden with him? And  
 dost thou not very well know, I have a ju  
 Quarrel with thee? And this is a fit place  
 for it, for Cutting off my Ear, when I lay  
 Hands on your Master in the Garden. Look  
 here, and behold the Mark I shall bear on m  
 Ear for thee: And if it were not that m  
 Kinsman



Forgotten Kinsman was so Busy with thy Master, and I do not know how soon I may be Called, and therefore am unwilling to Create another Disturbance, otherwise I would make thee an Example, and make you know you was there. I have not so quickly Forgot you, nor your Fair-Mark neither. And moreover, if you should Deny, and I ye never so much, if there were no more in it but your Speech, your very Speech is enough to Betray thee.

*T H E N* began Peter, when he had heard all this, to Curse and Swear with all the Execrations imaginable, and positive Denials : *I never saw, before this time, the Man, neither do I know him.* And immediately the Cock Crew, *M A T. lxxvj.* And the Lord turned back, and looked stedfastly at Peter ; and Peter seeing that, remembered the Words of his Master, how that he said unto him, *before that the Cock Crow Twice, thou shalt Deny me Thrice.* And he went out, and Wept bitterly, *L U K E, xxij.*

*N O W*, Peter, thou art in the Gall of Bitterness, and the Bond of Iniquity. Now thou know'st not where to Hide thy Head, the Arrows of the Almighty piercing the very Soul of thee : Now thou feelest thou art Fallen, let him that Standeth, take Heed by thy Example, lest he Fall in the same manner as thou hast done. What, Deny, thy own Master, Thy Saviour and Redeemer ! And that, with such abominable Oaths, and positive



tive Denyals ! This would make the ve  
Dumb *Aſs* open his Mouth, and Upbraid th  
unparallel'd Unkindneſs. Thou alone, *Pete*  
to be the Man to Deny thy Lord and Maſte  
who had the moſt Reason of any of the Diſc  
ples to have Own'd him, becauſe preſent wi  
him, and hearing the Ignominy, and notorio  
Slanders that they Impudently ſpake again  
him, thy own Conſcience bearing thee Wi  
neſs.

O H, How with *Cain* am I Branded (*cry*  
*Peter* ) with my Infamy ! My Sins are great  
er than I can bear ! Oh, that ſome Perſon  
would even Slay me !

W H A T, Deny my Maſter, my Lord and  
Maſter ; my God, my Saviour, my Redeem  
er, and moſt ever Bleſſed Jeſus ! What, at  
Three Times ; and with Curſing and Swear  
ing too, that I did not know thee ! O ſweet  
Jeſus, not Thee ! What, not know Thee,  
heavenly Jeſus, that brought me up from th  
beginning ! That Converted me to the Faith  
That made me one of thy Diſciples, and no  
the leaſt neither ! One that thou more Re  
markably took'ſt Notice of, and Care for, and  
fore-told me of this very preſent Hour of Sa  
tan's Tempting, and Pray'd earneſtly for m  
to be deliver'd from it !

O H, Bleſſ'd Jeſus, well was it, Thou did  
Pray for me, elſe I had been Eternally Loſt  
Ah, how can I but Weep moſt bitterly



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this Heinous, and never to be Forgotten Sin !  
O Wretched Man that I am, Who shall Deliver  
me ? Was not my first Sin Great enough in  
the Garden, to Sleep when thou wert in thy  
Agony, and bid me *Watch*, but I must commit  
a Greater now ? A Sin none ever did com-  
mit, nor ever can again, as to Circumstance,  
Time and Place. Lord, Help me to Weep,  
and to Weep more abundantly. Oh, Lord,  
that I could Wash away my Sins with my  
Tears, that are of so Deep a Dye.

O H, Blessed Jesus, to make my Laver the  
Stronger, I will back again to the Garden of  
*Gethsemane*, to Bewail my First Sin. That was  
the place where I first Neglected my God :  
And there also I will Bewail the Second too.  
Surely that is the fittest place, O my Soul.  
There was the place my dear Lord and Savi-  
our, in his great Conflict, Pray'd and Wept,  
and made strong Supplications unto his God,  
with Sighs and Groans that were Unutterable.  
There he fell with his Face unto the Ground,  
and Humbled himself even unto Death. There  
is the place he Sweat Drops of Blood in, mix-  
ed with his Tears, for me. Thither will I  
run, and Prostrate my self on the Ground, in  
the very same place. And, as I said before,  
to make my Laver stronger, to Wash my Pol-  
luted, Crimson Dy'd Soul, I'll mix the Blood  
and Tears of my dear Lord and Saviour, that  
are upon the Ground, with my own Heart's-  
Blood, and Tears.



O Sweet Jesus, I remember now very well thy last Words and Prayers; and with these unparallel'd Ingredients I find here, my poor sinking Soul begins to Revive, and my Faith in Thee, dear Jesus, springs again amain; and I see the Door of Mercy open to me, as well as *Mary Magdalen*; to me that have Sinned much, thou hast Heard my Prayers, hast seen and Bottled up my Tears, and hast Forgiven much.

*BUT I have Prayed for thee, Peter, that thy Faith fail thee not.*

O H, Happy was it for thee, *Peter*, when thou wast so Desperately Wounded, to have thy Physician so near with the Balm of *Gilead*, like the Good *Samaritan*, to pour Oyl and Wine into thy Wounds, to Supple and Cleanse them, and carefully Bind them up for Healing. If thy Saviour had passed by, and not look'd upon thee, thy Wounds had Putrified, and Gangreen'd, and thou hadst been Lost for ever. If Christ himself had not took Notice of thee, and so Healed thy Wounds, all others had pass'd by thee, both *Scribe* and *Pharisee*, *Jew* and *Gentile*, some on the Right-hand, and some on the Left, and no Man had taken Pity on thee. Happy are they that lye in the way Christ doth walk; yea, even at the Pool of *Bethesda*, for they are sure to be heard by Christ the Physician of Souls; so that they shall be



be either sure of his immediate Help, or of his Angels, that are Ministring Spirits sent from him.

O H, that I might as effectually find the Prayers of my dear Jesus for me, *Peter*, in the full Pardon of my Sins now Enthron'd in Heaven, as thou didst find him for thine on Earth. To *Open Blind Eyes, and take off Scales of Ignorance, wth St. Paul. Are not the Waters of Siloam to Wash in, better than Abana and Pharpar, and all the Rivers of Damascus ?*

F R O M whence we may Observe, That God is pleased at some times, to let the best of his Children and Servants fall into the worst of Sins and Temptations, for Two Reasons ; That none might Presume in their own Strength ; nor any Despair of God's Mercy.

T H U S it was with *David*, who was a Man that none was ever like him, as to be stilled, a Man *after God's own Heart*, the Prophet of the Lord, and Sweet Singer of Israel, yet falls into these Two Great Sins, Murder and Adultery, concerning *Uriah* and *Bathsheba*.

N A T H A N sets before him, the Parable of the Rich and Poor Man dwelling together in one City. The Rich Man had very many flocks and Herds ; the Poor Man had nothing but one little poor *Ewe Lamb, which he brought up, and Nourished ; and it grew up together with him*



him and his Children, and did Eat of his own Meat and Drink of his own Cup, and lay in his own Bosom, and was to him as a Daughter. A Traveller coming to the Rich the Man's House spar'd his own Flocks and Herds, though he had plenty of them, and takes the Poor Man's Lamb, Kills it and Dresses it for the Traveller. Nathan tells David this Story. Saith David, The man that hath done this thing shall surely Dye. Saith Nathan to David, Thou art the man, 2 S A M. xij. vij. Saith David, I have Sinned against the Lord, and must Dye for it myself. No, saith Nathan, the Lord hath seen thy Sorrow and Repentance, and hath put away thine Iniquity, and Forgiven thy Sin, and thou shalt not Dye.

THE other was the Sin of Peter here in this place.

OUR dear Lord and Saviour had at his Last Supper with his Disciples, made his Will, and had made Peter his chief Executor, and Committed to him the Care of his Flock and Children; and had also gave him, and the rest of his Beloved Disciples to know, That that Night he was to be Betray'd by one of his own Disciples, and then they would all Forsake him, and he should be left alone to the Conspirators, by and with that very Disciple that was Eating and Dipping with him in the Dish. Surely, saith Peter, this cannot be true, for tho' All Forsake thee, yet will not I. Thou shalt



Thalt never be left of me, O Holy Jesus. But Christ told *Peter*, before the *Cock Crow Twice*, thou shalt Deny me Thrice. And so it fell out, indeed. Jesus that Night is Betray'd by *Judas*, Relinquish'd, Forsaken by his Disciples, and Deny'd by *Peter*. But after his being Betray'd and Forsaken, is first carried to the High Priest's Hall, *Peter* follows at a Distance, as I said before, to see what would become of him, tho' not to Suffer with him; and there was both Eye and Ear-Witness how Barbarously and Inhumanely they deal with his Master, in Falsly Accusing him, and yet Owns him not. But when he was Accus'd himself, for being in Company with his Master but just before in the Garden, he positively Denies it with Cursing and Swearing, That he *knew him not*; nor before that time, ever so much as *saw the man*.

BUT now, whilst *Malchus* and the Maid-Servants were Charging him with Fact, and *Peter* absolutely Denying it, That he was none of the Company, and knew not the Man, the *Cock Crow*. His Master presently and eagerly looking back upon *Peter*, he immediately Remember'd his Words, and went out and Wept bitterly. Thus we plainly see, That God doth sometimes permit his dearest Children to fall into the greatest Sins.

FROM



F R O M whence we are stedfastly to Observe, and faithfully to Believe, That God foresaw *David* and *Peter's* Grievous Sins, they would both fall into, and their great Sorrow and Repentance that they would have for them, and permitted them to Commit them, that they might be Examples for us, lest we should Wilfully Presume, or Wofully Despair of his Mercy and Forgiveness. For these Sins was not so much their Sins, as it was God's Will they should be Examples unto us, if we Sin, immediately to Fly to God for Succour before Sin contracts a Callous, and grows Cold upon the Soul.

— B U T now, to return back to *Caiaphas*, and his Confederates and Council, they being made up of Chief Priests, Elders, Scribes and Pharisees, they unanimously Agree according to their Arbitrary Law, to Condemn *Jesus* of *Nazareth*, tho they had no Power to put him to Death. But after they had used all the Villany to him they could; as Spitting upon him, Buffeting him, Striking him on the Face with the palms of their Hands, Blindfolding him, and asking, *who it was that Smote him*. And with all the Reviling Language they were capable of, very Early the next Morning they sent him Bound to *Pilate*.

B U T, when *Judas* found that *Caiaphas* had Condemn'd him, and sent him to *Pilate*, he began



began to Repent of what he had done, and carries back the Thirty Pieces of Silver to the High Priests, *Annas* and *Caiaphas*. — But more of *That*, in the Conclusion of his Wick- edness in Betraying his Master. — And now, as to the manner and Behaviour of *Ju- das*, and the Report spread abroad.

W H A T, O what News is this I hear ? My blessed Lord and Saviour Betray'd ? *Be- tray'd by a Kiss !* And by one of his own Dis- ciples, at his time of Prayer, and in the place of his greatest Retirements, in the Dark Night, where none could Hear or See him, but his God, his Heavenly Father.

O Wonder and Amazement, whilst he was Praying for his Disciples ! O how Hap- py would my Soul have been, to have Heard but a Whisper from thy Gracious Mouth, my dear Saviour to thy God, in Behalf of my poor Soul ! Thus was it with thee, at this Time, Praying and Pleading with thy Heavenly Fa- ther, for the Salvation of Maankind; and more especially for his Disciples, to whom he was to commit the Care of his poor distressed and scattered Flock : And for thee, *Judas*, was he Praying with strong Cries and Tears ; and the more earnestly at this time of thy coming, as he Labouring and Interceding with his Father, with Sighs and Groans, and in a very great Agony of Soul and Body, even to the torturing and Drawing out great Drops of  
E Blood



Blood, that fell to the Ground! And how couldst thou come thus, *Judas*, with Lights as if thou wert (with the blessed Spouse in the *Canticles*) Sick of Love; as if no Time or Place could Detain thee any longer from the Beloved; or Danger Affright thee from the Terrors of the Dark and Gloomy Night. But Find him thou art Resolved of. Well no sooner hadst thou found him, but how Passionately one would think, thou run'st to him and Hang'st about his Neck, and Kissedst him as if it express'd the greatest Fervency of the Soul, and full Fruition of thy earnest Desire to find out thy most indeared Friend; or if thou hadst come to him with the greatest Embassy or News, that God or Angels could reveal to thee, or employ thee in; or, as if thou hadst privately over-heard the Dreadful Conspiracy of the High-Priests, Elders, Governour, Soldiers, and *Herod*, against thy Lord and Master's precious Life, and that *This* had been the only Time, in this Dark and Dismal Night, to make his Escape, and thou thyself with thy Followers and Lights, hadst consented secretly to Conduct him safe through By-ways and untrodden Paths, that he might go unknown from these Notorious Conspirators by whom (if this very Minute was not improved to his Advantage) thy Lord would have been unavoidably taken, to the Loss of his most Precious Life, by these most accursed Miscreants, and Blood-Hounds of Hell.



THIS, *Judas*, had been Love indeed. Neither Men nor Angels, without Notice of this Design, could have judg'd it any otherwise than Love. And greater Love than the Venturing thy own Life for thy Master's, could not possibly have been shewn.

OR, *Judas*, it's a Wonder that before thy foul and polluted Mouth came to his Sacred Lips, thou could'st not Discern the Tears and Drops of Blood upon his Heavenly Face.

OR, When thou hadst once Kiss'd him, thro' sudden Eagerness, without Discerning, yet the moisture of an unusual Kiss should have made thee immediately to have look'd upon his Compassionate Sorrowful Face, and there presently have seen Written in Deep large Characters of his own Blood, the Intent of thy abominable Approach, and wicked Design; and that it was not any way unknown or unlook'd for, but Expected by thy Lord and Master, who the very Evening before, at the Eating of the Passover, said to his Disciples, This Night I shall be Betray'd, by one of my own Disciples, into the Hands of the most Wicked Jews; and, *He that Dippeth his Hand with me in the Dish, the same is he that shall Betray me.* And hast thou quite forgot, *Judas*, that thou Answered and said, *Is it I?* Or, hadst thou quite forgot thy Master had already told thee, He knew the very Thoughts



of thy Heart, as well as your Brethren's ; and had Pray'd for you all, that, *if possible, they might be Forgiven you.*

THOU, *Judas*, hast often seen many Miracles done by thy Master ; and wast not thou Afraid at this time, that he might have performed One more on thee, as on *Corah, Dathan and Abiram*, for Offering *strange Fire* to the Lord ; and thou at this time Offering *strange Friendship* ; but wilt nothing of this to keep thee from thy Impious Enterprize or make thee alter thy wicked Intention. But thou art resolved to give this Betraying Kiss ; and to go on with thy former, Mercenary, Unparallel'd Resolutions ; and to still all Checks and Reflections of Conscience, to Cry, *All Hail, Master !* and give the Kiss. And after this Kiss of thine, *Judas*, canst thou be looking upon, Abetting, Aiding and Assisting these Vile Wretches, Officers and Soldiers, in all their Rage and Violence, with their Rude Hands, thus to Drag thy Saviour, and pull him along ; and with Swords and Staves to Force and Haul him on, whilst Lanterns and Torches directed their Blows upon thy Master ? I say, *Judas*, Couldst thou see all this, and still persist in Unrelenting and Obdurate Impiety and Impudence.

SAYETH Our Saviour ; *Judas*, *Are ye come out as against a Thief and a Robber, with Swords and with Staves to take me ? I was da*



with you in the Temple teaching, and you took  
 heed not : But the Scriptures must be Fulfilled ;  
 They all Forsook him, and Fled ; MARK, xiv.  
 xlviii. But thou, Judas [ Hear thou Deaf, and  
 Look thou Blind, as Isaiah saith, ] Will nothing  
 of all this, bring any thing to thy Remem-  
 brance ; nor to Behold any thing in my In-  
 nocent Face ? Who is Blind, but my Servant ;  
 Deaf, as the Messenger I sent ? Who is as  
 Blind as he that is Perfect in all Wickedness,  
 and Blind as the Lord's Servant ? Having  
 seen many things, yet Observest not ; having  
 mine Ear Open'd, yet Hearest not. The  
 Lord is well-pleased, for his Righteousness  
 sake, that all the Scriptures should be thus  
 Fulfilled ; and canst thou, Judas, be Ignorant  
 of them ? Or, hast thou Blinded thy Eyes  
 thus, Hardned thy Heart, and wholly Sold thy  
 self to the Devil, to Accomplish this Wicked-  
 ness and Cruelty, to thy Master ? Whom-  
 ever I shall Kiss, the same is he, hold him fast,  
 MATTH. xxvj, xlviii.

NOW, when Caiaphas and his Crew had  
 examin'd Jesus ; and had all, with One Con-  
 sent, Unanimously Voted his Death, yet it  
 was beyond the Verge of their Power, to Ex-  
 ecute their Sentence, so Bound him, and sent  
 him away, Malefactor-like, to Pilate.

WHEN Morning was come, all the Chief  
 Priests and Elders of the People, took Counsel a-  
 gainst Jesus, to put him to Death. And when  
 they



they had Bound him, they led him away to Pontius Pilate, their chief Governour. Then Judas, who had Betrayed him, when he saw how they Used him; and that they to whom he had Betrayed him, had gone farther in Malice and Rage against him, than was Agreed upon at first; and had Condemn'd him to Death, carrying him from Court and Council to another; and at the present time was going with him to Pilate, and saw now it would be made a Publick Business of, when he had been Promis'd to the Contrary; that he must Inevitably be known to be the Man; that Vengeance would not suffer him to Live; and that he should not know where to Hide his Head, when it was once come to be known amongst the rest of the Disciples. Judas fearfully fore-seeing all this, began to Repent, as he thought in time, and Resolved to carry the Money back to the High Priests, and let them know, he had Acknowledg'd False Matters against his Master; and therefore had brought them their Money again in full Tale, in the very same Bag, and throw it down to them upon the Treasury Table in the Temple, where before he had Received it, and tell them plainly, *That he Repented, and Sinn'd in Betraying Innocent Blood.* And this he thought the only Politick Way he had left to Save himself, and bring his Master off again, that he had so falsely Betray'd

BUT they took no Notice of any thing that he said to them. They had already made



use of him as a Tool to Betray Jesus of Na-  
*careth* to them, whom they a long time En-  
 deavour'd to Apprehend. And as for *Judas*,  
 on what he had done, whether Well or Ill to  
 himself, what Car'd they ? He had done  
 Well for them. Let him go and be Hang'd,  
 if he will ; what do we Care ? (*said they.*)  
 We'll go on with our Sport.

AND when he saw, That all that was said  
 and done, would Prevail nothing with the  
*Jews*, he goes out, and lays Violent Hands  
 upon himself.

THEN *Judas*, which had Betrayed him,  
 When he saw that they had Condemned him, Re-  
 pentet himself, and brought again the Thirty Pieces  
 of Silver to the High Priests and Elders, saying ;  
 I have Betrayed the Innocent Blood. And they  
 said, What is that to us ? See thou to that.  
 And he cast down the Pieces of Silver in the Tem-  
 ple, and went out, and Hanged himself. MAT.  
 XXIV. V.

### *The Petition.*

AND now, O most Holy Jesus, let thy  
 Blessed Spirit farther Assist me in this  
 Great Work, to present thee, dear Lord, to  
 the Life, to my Devout Soul ; that it may  
 more perfectly see thee in all thy Agony, Pas-  
 sion,



sion, Death, Burial, Resurrection and Ascension; and to Admire and Adore Thee, O most Blessed Lord and Saviour, in the greatest Humiliation and Adoration a poor Creature is able to do; as Thou art Daily Interceding for me at the Throne of Heaven.

AND this I Beg upon the Bended Knees of my Soul, in thy Own Name, and for thy Own Sake, who art my Lord and Saviour, and ever Blessed Redeemer and Advocate.

*Amen*

**B**UT to Proceed with this Wicked Tragedy of the Jews. After Judas had Hanged himself, they took the Silver Pieces, and said, *It is not Lawful to put them into the Treasury, because it is the Price of Blood.* And they consulted together, and Bought the Potter's Field to Bury Strangers in: Wherefore that Field is called a Field of Blood unto this Day. Then that was fulfilled which was spoken by Jeremiah the Prophet saying; *And they took the Thirty Pieces of Silver the Price of him that was valued, whom they of the Children of Israel did Value, and gave them for the Potter's Field, as the Lord appointed.* But the High Priests took Jesus and bound him, and sent him away Early (it being a Work of Darkness) to Pilate: And they themselves came after to Accuse him.

PILATE



*PILATE* entring the Tribunal Seat, ask'd them, What Accusations they brought against him. They all answer'd and said in General, *If he were not a Malefactor, we would not have deliver'd him up to you.* *Pilate* being unwilling to Meddle in this Affair; perceiving it was for Envy they Accus'd him, and not any Just Offence, asked them, Why they did not Proceed against him, and Judge him according to their Law, and not Trouble him? Then the Jews said unto him, *It is not Lawful for us to put any Man to Death.* That the Saying of *Jesus* might be Fulfilled, which he Spake, signifying what Death he should Dye, as he had Prophesied of himself; *And they shall deliver him to the Gentiles, to Mock, Scourge, and Crucify.*

THEN *Pilate* enter'd the Judgment Hall, and when he saw no Body come against him, Calls to *Jesus*, and said unto him, *Art thou the King of the Jews?* Thinking, no doubt, to Trap him in his Words; but *Jesus* as Cautiously ask'd him another Question; *Hast thou said this thing of thy Self, or did others tell it thee of me?* *Pilate* answer'd him, *Am I a Jew, of my own Nation, and the Chief Priests have delivered thee to me, What hast thou done?* For as yet none could Testify any thing against him, nor had they their pretended Fact ready to accuse him. Moreover, they found *Pilate* to be very Strict in his Examination, and unwilling



ling to be both Accuser and Judge ; which made them backward to Answer to any Particulars, till they had Drawn up full Proof against him, since a General Charge had no Influence upon *Pilate*. *Jesus said unto Pilate my Kingdom is not of this World.* *Pilate therefore said unto him, Art thou a King, then ?* *Jesus answered, Thou sayest that I am a King. For this Cause came I into the World, that I should be a Witness of the Truth. What is the Truth ?* said *Pilate.* *Jesus answered, Everyone that is of the Truth, heareth my Voice.* *Pilate then goes on to the Jews, and tells them, That if they have nothing else to say against Jesus of Nazareth, he must and would Discharge him ; for he, for his part, found no fault at all in him, JOHN xviii, to lxxxiii.*

**T H E N** when they heard this, rather than he should be Discharged, the whole Multitude ran in with open Mouth, and began to Accuse him, saying, If we must come to Particulars, we are prepared : We found this Fellow teaching Sedition, and Rebellion, and endeavouring to pervert the Nation from Paying Tribute to *Cesar*, and saying, That himself was Christ, a King. Saith *Pilate*, I have Heard of this already, and will Hear no more of it. I must Discharge him, if this is All you have to say : For I tell you, I can find no Fault at all in the Man.

**T H E**



THE N they were the more Fierce against him, but all to no purpose, saying, He stirreth up the People, teaching, thro' *Jury*, beginning from *Galilee* to this place.

B U T *Pilate* being now quite Wearied out with this Nonsense, and hearing he was a *Galilean*, knew that he belonged to *Herod's* Jurisdiction, and turns him over to him, *LUKE*, xliij, viij. Whom he knew to be at *Jerusalem* at that time; and therefore sends *Jesus* to him, who had been desirous of a long season to see him, because he had heard many things of him, and hoped to see some of his Miracles done by him.

THE N *Herod* begins to Interrogate *Jesus*; and finding he could get nothing from him, nor any Miracle to be done by him; and being Vehemently Accused by the Chief Priests and Elders, saying all manner of Evil against him, that the Subtilty of Men or Devils could invent: For they distrusted of having any Good done by *Pilate*, and so concluded, that this was the last Stake they had to play, and thereupon Resolved to make the Best of it. They said, That he pretended to be a King, and had forbid them to pay Tribute to any earthly Monarch; and that he did frequently Sow Sedition among the People. And that he likewise said, He could Destroy the Temple, and Build it again in Three Days. But he Answered nothing to all this.

M O R E.



MOREOVER, *Herod* was inform'd they had been before *Annas* and *Caiaphas*, and that their Witnesses could not Agree; that *Pilate* could find no just Accusation of Death against him, and upon that Account had sent Jesus to him, which he took very Kindly; so that upon this Occasion, they Two became Friends who before had been at Variance and Enemies a great while.

BUT notwithstanding this, *Herod* calls a Council of his Mighty Men, and they Debate the Matter among themselves, but yet could find no Cause of Death in him, more than the Violence of the People: So that *Herod* was neither willing to Release, nor Condemn him; but he and his Nobles, made sport with him a while; Set him at nought, mock'd and array'd him with a Purple Robe (others in a White one) out of Derision to his Regal Power, and on purpose to render him the Peoples Scorn, and inflame their merciless Cruelty the more. Thus he returns him back to *Pilate*, with the Compliment of Thanks for the High Favour he had done him, in sending this Malefactor, the King of the Jews, to him. I have Robed him and given him what Ignominy and Spite thought Convenient; but as for the putting him to Death, or to Condemn him, it belongs not to my Province, but more immediately to you, that are under *Tiberius Caesar's* Government.

A N D



AND thus Our dear Lord and Saviour, the Lord of Life and Glory, is carried first to *Annas*, then to *Caiaphas* and *Pilate*, afterwards to *Pilate* again; tosd and tumbled about, and permitted no where to Rest, but Hurried from one Court, Council, and Judgment-Seat, to another, before any could Determine the matter; but yet they thought fit, to have him blind folded, Spit upon, and Struck, in one Court, Bound Mock'd, set at Nought, and Array'd in another; Beaten and Revil'd in another; and Scourg'd and Buffeted almost in all; but yet not Acquitted, or Discharged in any. Well might he bitterly Complain, *For we have Holes, and the Birds of the Air have Nests, but the Son of Man hath no where to lay his Head.*

NOW, a Second Time is our dear Jesus brought before *Pilate*, from *Herod's* Court. *Pilate* being now much Concern'd at the Clamour that was made abroad against *Jesus* of *Nazareth*, by the most Rude and Vulgar sort, that run more by Tumult and Noise, than Reason and Judgment; and it appearing all along to be nothing but unheedy, inconsiderate Malice, he Resolved to Trouble himself no more with this sort of Cattle, but to Hear what the Chief Priests and Rulers had to say for themselves, *L U K E*, xj.

Y O U have, says he, brought this Man before me again, *What have you to say against him?*

F

And



And finding they had no more to say, *th*  
*what* they had said to *Herod* before, That  
 was a *Deceiver*, and one that was for *P*  
 averting the People from their Duty a  
 Allegiance to their King, by calling himself  
*King*. Said *Pilate*, — I have been Credib  
 Informed, That in one of his Speeches he ma  
 to the People, he Exhorted them quite Co  
 arary; *To give Tribute to whom Tribute is du*  
*Custom to whom Custom is due.* And moreov  
*To give to Cæsar the things that are Cæsar's;*  
*to G O D, the things that are G O D's.* A  
 Having Read the Scriptures, we know th  
 they are all Full, and Abound every where  
 most, with Predictions of a Saviour, of a *M*  
*ssias*, of a Christ, and of a King of the *Jew*  
 and this may be the *M A N*, as far as I kno  
 This we are all sure of, That he has giv  
 Shrewd Demonstrations of his God-Head a  
 Power; and, Why may he not be your King

A T this, they all Cry'd out, with one A  
 clamation, *We will have no King but Cæsar*  
 But Hold, (said *Pilate*) if I must be his Judge  
 I must Ground my Reason upon Good, Cle  
 Full, and Agreeable Evidence, before I c  
 Condemn him. I am not yet free to Co  
 demn; I profess truly, I have much Anxi  
 of Mind; and there is one Thing that con  
 nually Disturbs it of late, which I meet w  
 in my Thoughts at every turn; and that  
 the Strange Miracle Wrought by him of la  
 which none of you can be Ignorant of,



rising of Lazarus from the Dead, after he had  
 in Four Days in the Grave, and began to Stink.  
 This is a very Great Thing, and a Wonderful  
 Miracle ! Let us rather Permit him a while  
 to go on with his Miracles ; and if he be the  
 SON of G O D, more and greater Wonders  
 than these will appear ; but if he be a *Pseudo-*  
*Christus*, a False Christ, or False Prophet, we  
 will immediately Condemn him.

BUT, (said the Jews) If we should let him  
 go on thus, and he should do more Miracles, the  
 Romans will come in upon us, and take away  
 from us our Nation and Synagogue.

NOW when Pilate saw they still persisted  
 in this Envious and Malicious Impeachment,  
 and, Ye have brought this Man here before me, as  
 if that Seduceth the People, — Behold, Gen-  
 tlemen ! Silence in the Court, Cryer. I  
 must Speak plainly ; Behold there he stands ;  
 I have Examined him according to the Strict-  
 ness of the Law, and with as great Subtlety as  
 I am capable of ; nay, I have cross-Examined  
 him, to see if I could Trap him in his Words,  
 and I Profess before you all, I find no Fault at  
 all in this Man, touching those things whereof you  
 accuse him.

NAY, Silence, Gentlemen, I Pray, and  
 draw me a little farther. You your selves ve-  
 ry well know, That I was Willing to give you  
 the Satisfaction that possibly I could. H



did not Clear him, or Acquit him the Time before, tho' I might Justly have done it; for there was nothing from your Accusations that was worthy of Bonds or Imprisonment, much less of Death: Yet to Please you, since you were so Eager of his Death; and withal to Satisfie my self of Herod's Opinion, I sent you yourselves with him Bound before Herod; and know you have no mean Thoughts of his Judgment; and you know, I suppose, that his Opinion was, That he found nothing worthy of Death in him; but hath return'd him back again unto me. *LUKE, xxiiij.*

*I WILL* therefore Chastise him, and let him go. Moreover, you know that you have a Custom that I should Release unto you one at the Passover: I will therefore Release unto you the King of the Jews. Then they came all Crowding in at the Door, and cryed at once with a loud Voice, And with this Man, and Release unto us Barabbas.

NOW, Barabbas was One, that for Robbery and Murder in the City, was cast into Prison. Pilate being Willing to Release Jesus, spake again to them; but they cry'd, saying, Crucify him! Crucify him! *MAT. xxij.* Pilate was resolved then to see, if the following Severity to the Ever-Blessed Jesus, would Satisfie them.

*THEN* Pilate took Jesus, and Scourged him, and the Soldiers platted a Crown of Thorns,



it upon his Head. Well might *Isaiah* say  
the Sins of the Jews; Your Hands are De-  
d with Blood: For now was our Blessed  
viour's Back all of Gore Blood. The Cha-  
ement of our Peace was upon him; and by  
Stripes we are Healed. Surely he hath  
our Griefs, and carried our Sorrow, yet  
did esteem him Stricken, Smitten of God,  
and Afflicted.

HE is Despised and Rejected of Men; a  
man of Sorrows, and acquainted with Grief:  
Which made that Cry break out of his most  
Sacred Mouth, *Behold if any Sorrow be like unto*  
*Sorrow!* And *Isaiah* farther tells, how  
his Disciples would leave him at this time:  
and we hid (as it were) our Faces from him.

AND the Soldiers platted a Crown of Thorns,  
and put it upon his Head. And they put on him  
again the Purple Robe that *Herod* had array'd him  
in, and said, Hail, King of the Jews. And bow-  
ing the Knee, worshipp'd him in Scorn and Derision  
his Kingly Attire, with his Sacred Temples  
pouring down Blood from the Crown of Thorns  
tied into them, which made him say, *The*  
*Arrows of the Almighty stick fast in me.*

L O R D, who is able to Behold thee, in  
this Miserable Scourg'd, and Bleeding Condi-  
tion? Thy Face besmear'd and daub'd with  
the precious Blood of thy Sacred Temples,  
mix'd together with the filthy Excrements of



the most Nasty, and Polluted Wretches Spiteful.

HOW, O Lord, are thy Tender and Holy Back and Sides, Buffeted, and Bleeding with their Jewish Stripes, and thy Cheeks smitten with their Filthy and Brawney Hands. Who Lord, is able to behold all this, and the Hearts not Bleed and even Faint away, to see how he is thus brought out, by *Pilate's* Command, before all the Jews; who lead him up and down by the Hair of the Head. Speaking of its Excellency and Beauty in the Canticles, where all his Graces are set forth. *As his Hair as Black and as Bushy as a Raven*, now serves only as a Halter to Lead and Drag him along.

THEN saith *Pilate*, Though I bring him forth to you thus Lamentably Mangled and Torn, yet it is only to Appease and Please you; *But I find no Fault in him*. Then came Jesus forth, wearing the Crown of Thorns and the Purple Robe; and *Pilate* said unto them, *Behold the Man!* And this could not be acted without a Prophecy to the Jews.

YOUR Hands are Defiled with Blood and your Fingers with Iniquity. Your Lips have spoken Lyes, and your Tongues have uttered perverse things. None calleth for Justice nor any pleadeth for Truth. Their Feet run to Evil, and make haste to Shed Innocent Blood.



Blood. Their Thoughts are Thoughts of Iniquity ; Wasting and Destruction are in their paths. Judgment is far from them ; neither to do Justice doth it overtake them. *Again,* Judgment is turned away Backward, and Justice stands afar off ; for Truth is fallen in the Street, and Equity cannot enter. *ISAIAH,* ix. *And again, he saith more to the same Purpose ;* Yea, Truth faileth ; and he that Departeth from Evil, (*alluding to our Saviour*) maketh himself a Prey. And the Lord saw it, and it Displeased him that there was no Judgment.

A N D he saw that there was no Man, and Wonder'd that there was no Intercessor : Therefore his Arm brought Salvation to him, and his Righteousness Sustained him. For he put on Righteousness as a Breast-Plate ; and as an Helmet of Salvation upon his Head ; and he put on Garments of Vengeance for Cloathing ; and was Clad with Zeal, as a Cloak. According to their Deeds, accordingly he will Repay Fury to his Adversaries, and Recompence to his Enemies.

T H U S we may see how the Spirit of God leads out the Good Prophet ; and not only him, but all the good Patriarchs and Prophets are Full, and Abound with the Predictions and Prefigurations of Holy Jesus, the *Messias* ; but more especially the Prophet *Isaiah*. *Herod* before, and the High Priests and Soldiers now, at this very Time, cannot open their Mouths, and



and make Sport with our Dear and Ever Blessed Saviour, but it shall be Foretold.

**AGAINST** whom do you Sport yourselves? Against whom do you make a Wide Mouth, and draw out the Tongue? Are you not Children of Transgression, and a Seed of Falshood? Yea, (for *Judas* Betraying him) For the Iniquity of his Covetousness was I Wrath, and smote him. I hid me, and was wrath, and he went on frowardly in his heart, *Is A. lviij.*

**NOW**, notwithstanding all this, that *Pilate* had permitted to be done to the Innocent Jesus, thinking that this Indignity and Sufferings of our Saviour, might have been full Satisfaction to them all; especially having said unto them, *Behold the Man!* in his Kingly Robes, thus Affronted and Abused in all this Contempt, Scorn and Misery; Yet was their inveterate Malice and Envy against the Lord Jesus such, That all this Barbarity had not Satisfied their Blood Thirstiness: For, the Chief Priests and Officers no sooner saw him, but they Cry'd out, All this will not do; we must have him Crucified: Nothing less than that will Satisfy us. *Pilate* said unto them, nothing else will Satisfy you, nor Appease this Tumult and Uproar, *Take ye him, and Crucify him yourselves, for I find no Fault at all in him*



THIS would not yet Appease them. For (cry'd they) we have a Law, and by our Law, we can put no Man to Death. Moreover, we have a strict Law against Blasphemy; not Boring thro' the Tongue, but Death; and by our Law he ought to Dye, because he hath made himself the Son of God.

WHEN Pilate heard that Saying, he was the more afraid, and went into the Judgment-hall a Third time, and said unto Jesus, Whence art thou? But Jesus gave him no Answer. Then Pilate said unto him, Speakest thou not unto me! Knowest thou not that I have Power to Crucify thee, and have Power to Release thee? How, Pilate! Is thy Power so Great, and wilt thou not do it? Out of thy own Mouth shalt thou be Condemned.—Jesus answered and said unto him, \* Thou couldest have no Power at all against me, except it were given thee from above. From henceforth Pilate sought to Release him. But the Jews cry'd out, saying, If thou let this Man go, thou art not Cæsar's Friend. Whosoever maketh himself a King, speaketh against Cæsar.

WHEN Pilate therefore heard that Saying, he brought Jesus forth, and sate down in

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\* Eusebius Speaking of Christ's Divinity, Glosses upon it thus: Christ's Divinity here, Stoops not to Pilate's Humanity.



*the Judgment Seat, in a place that is called the Pavement, but in the Hebrew, Gabatha: And it was the Preparation for the Passover, and about the Sixth Hour he saith unto them, Behold your King: But they cry'd out, Away with him, Crucify him. Pilate saith, Shall I Crucify your King? The Chief Priests Answered, We have no King, but Cæsar. JOHN, xix. v.*

NOW, *Pilate*, when he saw that after all the Ways, Means and Courses, he had taken with Jesus, to Satisfy the Jews, would not do without Crucifying him, he became ready to pass Sentence; and had enter'd the Judgment Hall, and sat down in the Judgment Seat in Order to it, when his Wife \* sent him a Letter with Words to this Effect:

### HUSBAND,

**I** Beseech you, if you have any Love for me or any Bowels of Pity and Compassion for this poor innocent Man JESUS that now is Arraign'd, and stands before you just ready to be Condemned and Sentenced to be pass'd upon him, on purpose to Gratify the inordinate impetuous Desires of a rash Multitude, and Blood-thirsty Jews: Forbear

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\* *Procula* his Wife whom the Greek Church Honours as a Convert of our Lord sends a Letter to him to this effect.



I say, I humbly beg of you, and do not Con-  
demn him: and have nothing to do with this  
Just Man, for I have suffered many Things  
for him this Day in a Dream, which I shall  
Communicate to you, as soon as I see you.

## P R O C U L A.

W H E N Pilate saw this, and that he could  
prevail nothing, but rather that a Tumult was  
made, he called for Water, and Washed his  
Hands before the Multitude, saying, *I am In-  
nocent of the Blood of this just Person; see you to  
it.* Then Answered all the People, and said,  
*Let his Blood be upon us, and our Children for ev-  
er, if it will:* We will have him Crucified.  
And the Voices of them and the Chief Priests  
prevailed, LUKE, xxij.

T H E N Pilate Released Barabbas unto them,  
and delivered Jesus to be Crucified: And they  
took him and led him away.

T H E N they called together the whole  
Band of Soldiers, and with the Scarlet Robe,  
and Crown of Thorns on his Head, they put  
a Reed in his Right Hand instead of a Scepter,  
and they bowed the Knee before him and said,  
*Hail, King of the Jews.* And then they Spit  
upon him, and took away the Reed from him,  
and Smote him on the Head with it. And  
after they had done that, they Mock'd him,  
and



and took off the Robe that was upon him by *Herod's* Appointment. For to Crucify him in that King-like Robe, would be a very great Dishonour both to their King and Country.

AND the Saviour of the World being now left to a Barbarous Multitude of *Jews* and *Gentiles* to be Crucified, and to do what they would with ; you may Imagin, with what Indecency and Rudeness, they Twist, and Turn about the Sacred Body of Dear Jesus, that already most Grievous Sore, and Stiff with Blood, from their late Inhuman Stripes ; and with what Force and Cruelty, they pull off his Robes, and put on his own Garments for his Crucifixion, is enough to make a Devout Soul quake and Tremble.

THUS they took the Ever Blessed Jesus and led him away, bearing his own Cross, towards Mount *Calvary*, or *Golgotha*, the Place of a Skull, with all the Joy their Rage and Malice could Invent.

STAY, now, O my Soul, and take a serious View of thy Lord and Saviour, thus afflicted, Tormented, and Forsaken. I say now if thy Heart does not Break too fast, and the Sluices of thy dim Eyes do not pour down too Violently, take a View of him, and make a Stand. It's the way to his Cross, and thou wilt be Dragg'd by presently. O my Soul, like the True *Zachens* ; make the best of thy Ground



Ground, to View, and thy Time to Consider,  
 for now the Agony of our Blessed Redeemer  
 begins.

A H, Cruel and Miserable *Pilate*, what hast  
 thou now done? And whom hast thou Con-  
 demned? And whom hast thou delivered to  
 be Crucified? The Lord of Glory! The  
 Son of God! The Redeemer, and Saviour  
 of the World! A Just Person; as thou thy-  
 self hath Testified of him. Thou foundest no  
 Guilt, nor Evil in his Mouth. What canst  
 thou Expect from him then for thy own Sal-  
 vation? See Yonder, how he's Hal'd and  
 dragg'd away from thee; with his Head  
 crown'd with Thorns; his Temples Bleed-  
 ing; his Face besmear'd with Blood and Spit-  
 te, from the Basest and Vilest of the poor Ig-  
 norant *Jews*; and his Back stooping under the  
 Burthen of his own Cross; and his poor Legs  
 Trembling, by reason of its Weight; which,  
 with the Dust, Dirt, Crowd, Sweat, Blood,  
 and want of Sustenance, to Revive his poor  
 drooping Spirits, \* is ready to Sink. Canst  
 thou look after him *Pilate*, and see all this, and  
 thy Heart and Soul not Faint and Bleed?

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\* His Sacred Lips having received no Nou-  
 rishment from the time of the Passover, till his Thirst-  
 ing upon the Cross, which was the Third Day,  
 and exactly fore-run the Time of his Body's lying  
 in the Grave.



WHAT wouldest thou give, *Pilate*, now to Recall thy Wicked and Abominable Sentence, upon a Just Person thus Spitefully used and dealt with. *Like a Lamb to the Slaughter or the Sheep before the Shearers is Dumb, so he opened not his Mouth.*

BUT now, (not out of Pity to his tender Back) but thro' Fear he should not come to the place of Suffering; that his Torments might be Lengthen'd, by Inflicting more Punishments upon him; and that his Back and Sides might lye more Open to the People's Scorn and their Stripes; I say the more eager to Effect all this, they Siezed and Compelled *Simon of Cyrenia*, a Traveller, to Bear his Cross.

O H, Happy art thou, *Simon*, to Bear the Lord's Cross! Let there be no Unwillingness in thee. Thou hadst no Hand in Condemning, nor Crowning him with Thorns, nor Spitting upon, or Buffeting him. Let not Grieve thee; thou may'st be amply Rewarded for thy Pains. If thou Believest in him, he in Requital, will Bear thy Soul to Heaven for thee. How many poor Souls, now living, would have been Glad to have Suffered for, or with him, that have already found proof of the Virtue of his Death and Resurrection. But how can I Blame thee, poor *Simon*, when all his Disciples had left him; and one of



was he that Betray'd him to this ; but all hid  
 their Faces from him, as he himself had fore-  
 told them ; *And ye shall leave me alone ; but I*  
*am not alone, for the Father is with me.* O dear  
 Lord Jesus, Joyful is this News to me, that I  
 now hear thee Speak ; that thou hast the Pre-  
 sence, Comfort, and Assistance of God thy  
 Father, with thee in this Hour, in this great  
 agony and Suffering.

AND having thus far mournfully Accom-  
 panied our Lord and Saviour up the Hill, La-  
 den with Afflictions and Sorrows, to the Top  
 of Mount *Calvary*, where his Cross is to be fi-  
 xed, for the Separating of his most Glorious  
 Soul, and most Precious Body ; Who can Con-  
 sider, and not be Amazed to Think, what Stu-  
 ndious Sorrows and Sufferings, our Dear  
 Lord at this Moment feels and Apprehends ?  
 Of All Malefactors, that we have at any time  
 held Executed, with our Christian Compas-  
 sionate Eyes, there are Three Times particu-  
 larly, which Affect and Operate most upon  
 the Hearts of Simpathizing Spectators. And  
 according as the Sentence for the Extinguish-  
 ing Part of Life is, so are we more or less Af-  
 fected, or Afflicted with Sorrow.

FIRST, At the Time of their Condem-  
 nation, and dreadful Sentence ; ' Thou shalt  
 return to the Place from whence thou ca-  
 nest, and from thence to the Place of Exe-  
 cution, and there be Hang'd by the Neck,



‘ till thou art Dead ; or Quarter’d Alive ;  
 ‘ Burnt to Death ; and the Lord have Mercy  
 ‘ upon thy Soul.

**SECONDLY,** At the present time of their going up the Ladder ; or being fasten’d to the Rack, Cross, Stake, or Block. Whose Eyes can behold this, but their Faces shall gather Paleness and Sorrow, and their Knees shall even Knock together, with Fear and Trembling, to think what is at Hand, now they are going immediately to Suffer !

**THIRDLY,** At the time of their very being in the present Agony of Death ; when not only the present Torment of Body they Endure, but the dreadful Terrors of an Affrighted Conscience at the immediate Sight of a Revengeful God, and Irreconcilable Judge that is now ready to cast both Soul and Body into Hell-Fire, must needs produce Compassion. And this is the present and perfect State and Condition of all Men, by reason of Sin. For this, and this alone, is our Dear Lord and Saviour Conflicted in the Garden even to the Extracting great Drops of Blood trickling down his most Sacred Hands and Face.

**AND** when he saw his most Righteous Father, would not Revoke his Eternal Decree and Punishment to Mankind, for Sin, without his own Ever Blessed Son’s undergoing all Sufferings



Offering Death and Hell for us. Saith he,  
*this bitter Cup shall not pass from me without  
 drinking of it, thy Will be done.* A Body thou  
 hast prepared; *that is Mounting the Cross,*  
 and Ready, and Willing to suffer all the Mife-  
 re and Torment, that the most Cruel Rage,  
 and Malice of Men and Devils, and an Inraged  
 God will permit to Inflict, rather than poor  
 Man shall Suffer the Pressures of the Eternal  
 Wrath and Indignation, in that Lake which  
 burneth with Fire and Brimstone, for Ever  
 and ever.

O Blessed Father, thou art my Father from  
 Eternity, and am not I thy Son? *PROV.*  
*vi. xxij. I was from Everlasting, before ever  
 Earth was. While as yet he had not made the  
 Earth and the Fields, nor the highest part of the  
 East of the World. When he set a Compass upon  
 Face of the Deep. When he Establish'd the  
 Clouds above. When he strengthened the Fountains  
 of the Deep. When he gave to the Sea his Decree,  
 that the Waters should not pass his Commandments.  
 When he Appointed the Fountains of the Earth.  
 When was I by him, as one brought up with him;  
 and I was daily his Delight, Rejoicing always be-  
 fore him. Rejoicing in the Habitable Parts of  
 Earth; and my Delights were with the Sons of  
 Men, when thou Createdst them in a State of  
 Innocency and Perfection. And, Oh, Holy  
 Father, shall I now Forsake them in a State of  
 Sin and Misery, and Eternal Destruction?  
 O Heavenly Father; For this very Cause came*



*I into the World.* I, the Immaculate Lamb of God, Slain, from the Beginning, *Conceived by the Holy Ghost, Born of the Virgin Mary*; as *Human Nature*, am touch'd with Men's Infirmities; and therefore come to Succour poor Tempted Souls. I know the Devil's Wrath and Power, and continual Attempts on all Mankind. For this Cause was I carried into the Wilderness, endur'd Hunger and Cold, Fasting and Temptations; and I cannot but Succour and Relieve, and, at last, Deliver those that are Tempted.

A S Man, I my self, O Righteous Father, had Fell by his Temptation; but as God, Overcame him; and, Can I let them Suffer when I know Man is not Sufficient of himself to Overcome the Devil, or Sin, or the Power of Death and Hell, or thy Eternal Wrath and Displeasure?

THIS was the Eternal Decree of the Almighty Council of Heaven, from Everlasting That seeing Man was not able to Recover his Lost State, that a Man Born of a Virgin, Conceived from his Godlike Power, by the *fulfilment of Time*, should be Born the Son of God, fully Qualified God-Man, to make Compleat Satisfaction and Attonement for Lapsed Man to the Unsatisfied Justice, and Incensed Indignation of God.

AND



AND for this Cause was I Born here on Earth, and left the Bosome of my Heavenly Father, and all *Thrones, Dominions, Principalities, and Powers* of Glorified Saints and Angels, and took upon me Human Nature; and came *cheerfully Leaping over the Hills, and Skipping over the Mountains, as a Roe, or Young Hart upon the Mountains of Spices.* For this Cause came I, as in the Volume of the Book it is Written of me, to do thy Will, O God.

THAT Poor Man might not be Eternally Lost; but thy Incensed Wrath might be Appeased; full Satisfaction might be made; the Power of Hell might be Broke, and Devils themselves reserv'd therein, bound in Chains of Darknes, until the *Great Day*; and poor fallen Man Acquitted and Discharged, and his Soul Eternally Saved.

THIS is Love indeed! Unbounded, Unlimited Love! Infinite, Inexhaustible, and incomprehensible Love of the Son of God! of the *Height, Length, Breadth, and Depth, of the Goodness of God to Mankind!* This is Transcendant Love; Love without Comparison! Now, what must all this Extort from us? To see our dear Lord and Saviour just mounting the Cross, and giving himself up to the utmost Cruelty that the Wickedness of Men and Devils could inflict upon him, from the Vehemency and Poison of their most barbarous



barous Rage ; and all this for our Sins, and to set us Free.

BUT, Hearken with Horrour and Dread to the Sentence of *Pilate* !

“ TAKE him Scourg’d already, according to your Custom, and Bound : Take him, and Crucify him, with this Inscription over his Head, Written in \* *Latin, Greek, and Hebrew, This is Jesus of Nazareth, King of the Jews.*

THE Death of the Cross was the Antient Punishment of the *Jews*, for their most Notorious Malefactors † before Christ’s time, and therefore Esteemed by the Accursed *Jews* most fit for our Saviour to Dye by ; omitting all the various Forms, and different Kinds which were used towards the Primitive Christians, there were Two Things in this way of Suffering, which render’d it very Severe. *viz.* The Pain and Ignominy of it. Painful it must certainly be, because the Party Suffering, was fastned to it with Nails drove thro his Hands and Feet, the most Sensible Parts of Man, from such a vast Quantity of Nerves and Sinews, Meeting and Terminating in those places :

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\* That every one that passed by might Understand it.

† Dr. Cave’s Primitive Christianity.



And they were pierc'd only in those Extreame  
parts, so far Distant from the Heart, on pur-  
pose that the Exquifiteness of their Torments  
and Death, might be the more Lingring and  
Tedious ; insomuch, that some out of Tender  
Compassion, have caused some to be Strangled  
before they were Crucified : As *Julius Caesar*  
did the Pirates he had Sworn to Execute on  
the Cross. (*Sueton. in Vit. Caesar, C. 47. p. 76.*)  
But no such Favour was shown to Christians :  
They were suffer'd to remain, during all these  
Cruciating Pangs, till mere Hunger Starved  
them, or the Mercy of Wild Beasts, or Birds  
of Prey dispatch'd them. Thus St. *Andrew*  
endured Two whole Days upon the Cross.

SO *Timotheus*, and his Wife *Mauritia*, af-  
ter many other Torments, Hung upon the  
Cross Nine Days together, before they com-  
pleted their Martyrdom. Nor was the  
Name of this way of Suffering less than the  
Pain of it ; Crucifixion being the Punishment  
of Slaves, Traytors, and the Vilest of Malesa-  
ctors ; insomuch, that for a Freeman to Dye  
thus, was accounted amongst the highest De-  
gree of Ignominy and Reproach, imaginable.  
Therefore the *Roman* Historians call'd it, *Scru-  
tile Supplicium* ; a Punishment only proper  
for Slaves.

BUT this Punishment of the Cross, *Con-  
stantine* took away, out of Reverence to our  
Saviour, not being willing that *That* should be  
the



the Punishment of the Vilest Malefactors which had been the Instrument whereon the Son of God had Purchas'd Salvation for Mankind. *Sozom. Lib. 1. C. p. 418.*

**BUT** now, O Holy Jesus, must thou be Lifted up, to Suffer and Dye upon the Cross as it was Prophesied of thee? *As the Serpent was lifted up in the Wilderness, so shall the Son of Man be Lifted up:*

O H, Blessed Jesus, who is able to see how with Rude Hands, and Seared Hearts, they Force, Twist Pull, Hale, and Extend thy Sacred Hands (that were always doing of Good and Healing of Diseases) to Nail them to the Cross? Who can but Mourn and Lament bitterly, as not being able to behold Thee the Lord of Life? Our Souls within us must be Pierced, and our Hearts broken, to see thy Ever Blessed Feet thus Extended, and Rack'd and Nail'd to the Cross; and to Think what Agony and Torment they now endure, that always kept the steady Paths of thy God, in the ready way to Man's Salvation!

**NOW** to see Thee Tread the Wine Press alone; and of all the People, there was none with Thee. And as thou thy self saidst, *Look'd, and there was none to Help; and I Wonder'd, and there was none to Uphold; Therefore my own Arm brought Salvation to me; and my Fury upheld me. In all their Afflictions I was Afflicted*



And Pilate Wrote a Title, and put it on the Cross,  
the Writing was, JESUS OF NAZA-  
TH, THE KING OF THE JEWS.





THE KING OF THE JEW  
THE KING WAS JEHSU OF NAZA  
THE KING OF THE JEW





dicted, and the Angel of his Presence saved them; his Love and in his Pity he Redeemed them; and he bore them, and carried them all the Days Old. Thus the tender Care and Pity of Christ, was towards his Children and People; from the beginning it bore Date in the Records of Heaven.

A N D now, Dear Jesus, to see how with controuled Severity, they pierce thy very Hands and Feet, and penetrate into thy very Nerves and Sinews, not only forcing thy Sacred Blood out of thy Tender and Delicate Veins, but Squeezing it out upon the Cross, and all for me, O Lord, and for my great and grievous Sins that are numberless, dost thou endure this grievous Torment, and shed infinite Drops of Blood, crying out in the Bitterness of thy Soul, *Behold, and see, if there be any Sorrows like unto my Sorrows.* O Lord, who is able to see thee Bleeding, Groaning, Crying, and Dying for me, and not Weep and Mourn, and Dissolve into Tears and Sorrow? Or, rather than my spent Eyes should want Tears, break up my Heart, O Lord, to Weep Tears of Blood. Who can forbear, O Lord, when I consider every Sigh, every Groan, every Cry, every Tear, every Drop of Blood, every Pain, every Twitch, every Constriction, and every Distortion that thou endurest, are the Products and Effects of my Sin. O Lord, let never a Minute be lost, and never a thought be spent in Vain, now my Blessed

H

Lord



Lord and Saviour is Dying and Bleeding  
the Cross.

**A N D** thus should every Devout Soul Endeavour to do, when they come to the Table and Supper of the Lord ; that being the only Time to give the Strongest and Liveliest Impressions upon our Hearts and Souls, of the compleatest Resemblance and Commemoration of our Lord and Saviour's Suffering and Dying on the Cross for us ; to consider how his Body was Broken, and his Blood Gush'd out for us, for our Sins, and for our Salvation. *This do, ( as our dear Saviour's Words are as oft as you do it, in Remembrance of me, Knowing that thus Christ Dyed for thee.*

**A N D** now, O Holy Jesus, help my poor Cripp'd Soul thro' the Crowd, to lay it down at the Foot of thy Cross, to receive the Drops of Blood as they come Trickling down from thy Wounds into my Polluted Soul, that not one Drop of thy Precious Blood may be Spilt, or the Sacred Liquor of Eternal Life be Wasted or Lost. O Lord, Who is able to hold Thee, longer ? O that I could Bleed and Dye, and pour out my Soul with Thee !

**H A P P Y** art thou, O wretched Thief that was Reserved till this time, to have the Mercy of Life to Suffer with thee ; to have his precious Ignominy thy poor Soul's Advantage ; Hear thy Prayers, and Save thy Soul from



ing of eternal Death. Let thy Cursed Companion  
and Malefactor persist in his Obstinacy and  
credulity, with the rest of the Wicked  
wms, Cursing and Reviling his Saviour, and  
Taleing Head-long to Hell : *If thou be Christ,*  
*come down from the Cross, and save thy self, and*  
e only Well was it done, O Thief, that thou so  
est in me Rebukedst him : *Why dost thou not now*  
of the ar God, seeing thou art in the same Condemna-  
emong n, and same Suffering ? *We, thou knowest,*  
ing an fer justly for our Offences, but this Man hath  
er ho ne nothing amiss.

s are I Cannot Admonish, or Persuade thee long-  
Know my Soul is just ready to Expire, and I am  
fainting away. A Moment Lost now, is Lost  
for Ever. My time is but Short, to Pray for  
y own Soul, that am Loaded and Crowded  
with Infinite Numbers of Iniquities and Sins.  
y it thou wilt Dye Obstinately, Lord Help me  
eived Dye Penitently. If thou wilt continue in  
g down contempt, Help me, Lord, to continue in  
ful, th with and Patience. If thou look'st upon him  
may as a Deceiver, I look upon him as my Saviour.  
al L thou aboundest in Reviling and Scorning,  
e to be Opportunity now Offer'd ) I will abound  
d Ble my last Breath, with strong Prayers and  
ee ! ears, Crying and Calling to my Saviour, and  
ief t er-Blessed Redeemer, and King, Lord, have  
he l mercy upon me ! Quickly, quickly, O Holy  
his Jesus, or I Perish for Ever. Remember me,  
ge ; in thou comest into thy Kingdom.



O Blessed Jesus, that art so Ready to give out Pardons and Remissions to poor Penitent Sinners, that Call and Cry to thee, at the very last Gasp, as soon as they Ask ! It is thine own Gracious Promise ; *Ask, and ye shall Receive. Heaven and Earth shall pass away, but not one jot, or Tittle of thy Sacred Word or Promise, shall pass away. Verily, verily, thou shalt be with me this Day in Paradise.*

**T H I S** is the Time of Repentance ; this is the Time of Effectual Prayers ; this is the Time of Weeping and Mourning for Sin ; this is the Time of Drenching and Bathing the Soul in the Precious Heart's Blood and Life of thy Saviour. It's no matter what the Accursed Jews say, in Reviling and Mocking of the Son of God, their King, their Saviour and Redeemer. *They that pass'd by, Rail'd and Wagged their Heads, saying, Ah ! Thou that Destroyed the Temple, and in Three Days Buildest it up again, come down from the Cross, and save thyself. Let Christ the King of Israel, descend now from the Cross, that we may see and Believe. If thou be the King of the Jews, save thyself.*

O Lord, let the Wicked Jews be now multiplying up the Number of their Sins thro' Infidelity, till the Time of Repentance is past, and the Door is shut, I will be still Calling and Crying to my God. Let them, in Scorn and Derision, be Crucifying their Saviour

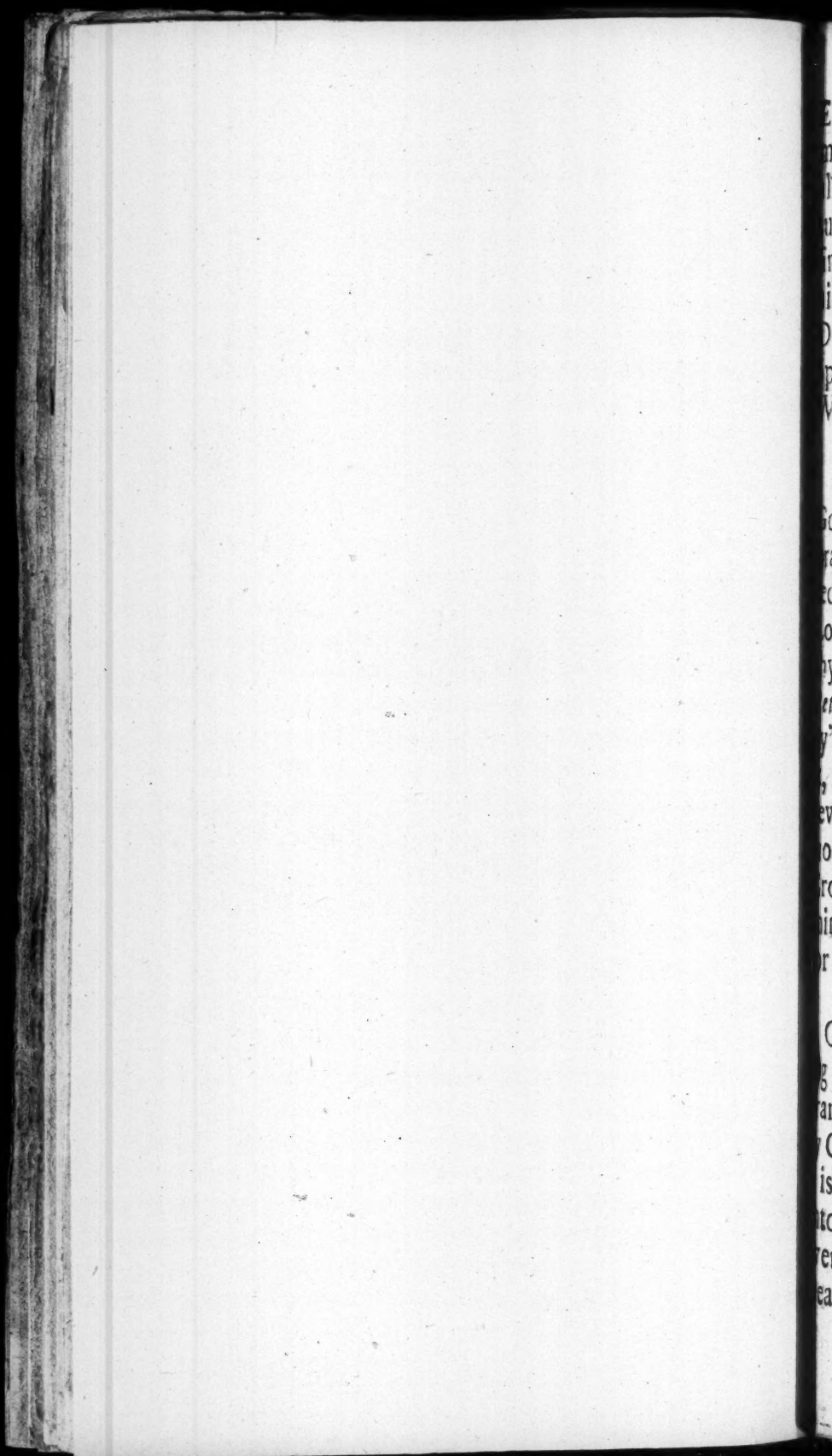


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Exhausted ! Let me look immediately into my Soul, into every Corner and Cranny of it ; I must out and be Discover'd, of what Nature or Quality soever ; Whether Lying, Cursing, Swearing, Perjury, Theft, Murder, Fornication, Adultery, Incest, Pollution with the Dead, or Copulation with Beasts, Blasphemy, Spite against, and Contempt of God's Holy Word, and Sacraments.

O Quickly, quickly, quickly help me, my God, to find it out, and bring all to Remembrance ; that thou may'st no longer be Extorted and Convuls'd in these grievous Torments. Look upon me, dear Saviour, and cast quickly thy Dying Eyes towards me, as thou didst to Peter in the *High-Priest's* Hall, when he Deny'd thee, that I may immediately Remember, since thy Righteous Father is so Exact and severe, that there is no Redemption of thy most Precious Soul, and Sacred Body from the Cross, till thou hast paid the uttermost Faring, and made full and compleat Satisfaction for me.

O H, dear Lord, that Cast of thy Languishing Dying Eye, has brought all to Remembrance. And there dear Saviour, in the speedy Conveyance of a most Ardent Ejaculation, is most Humbly and Devoutly Presented to Thee, that thou may'st Instantly be deliver'd from the Torments and Bondage of Death, in making Ample Attonement for it,  
and



and my poor Soul may be Recorded as soon as thou art Exalted in the Kingdom of thy Glory:

**S T A Y**, O my Soul, a small Space longer; for now Darknes hastens on apace, that I can scarce see Thee. — But what is it I do hear? Does this abominable Sin of mine stick so fast still in the Strict Courts of Heaven, that it makes Thee Cry out thus? Will it not yet be Discharg'd? What dreadful Cry is it? I'm sure, my Sin must be the Occasion. Thou, O blessed Jesus, art Spotless, and without Sin. *Guile was not found in thy Mouth.* It must be mine. O Miserable, and Wretched Creature, that I am! How Impossible, and Unable was I to Undergo this Suffering and Agony for my Sin, as a polluted Worm, Dust and Ashes, and a Sinful, Polluted Man, when it makes the Son of God thus Complain, and Cry out!

**H A R K !** Hark, O my Soul; What is it that Sounds thus in my Ears? 'Tis no usual Cry; it must come from my Tortur'd Redeemer. Hark, hark! Silence! What is it?

*Eloi, Eloi, Lama Sabachthani?*

*MY God, my God, Why hast thou Forsaken me?*

OH



O H, my Soul, What is it ? What is it  
Hear ?

Eloi, Eloi, Lama Sabachthani ?

MY God, my God, Why hast thou Forsaken  
me ?

O Lord, O God, O Saviour, O ever-Bles-  
sed Redeemer, O my Christ, Son of God,  
Lamb of God, Dearly Beloved of the Father,  
Where shall I go ? Where shall I Hide my  
self from the Wrath and Displeasure of thy  
Father ? If thou Cry'st out so, that art his  
only Begotten Son, in whom he was always Well-  
pleased, What then, can I do, or where shall  
I appear ? If Wrath breaks out never so lit-  
tle towards me, when thou that art a God,  
Complainest so bitterly, What must a Poor,  
Vile, Wretched Miserable, Undone Creature,  
and Grievous Polluted Sinner, do ?

BUT Stay, O my Soul. Endeavour still  
to be looking up towards thy Saviour. Let  
thy Trembling, Fainting Heart, still Endure  
the Crowd. If thou Dyest here, thou may'st  
still be Remembred with the Patient Thief.  
It's the only Time and Place under Heaven,  
to give up a Departing Soul in ; but if other-  
wise thou art Call'd for a longer Time on  
earth, have Patience, and see the last of thy  
ever Blessed Saviour.

IF



IF the Mother of our Ever-Blessed Lord stands to see the last Gasp of her Dearly Beloved Son; and if *Mary Magdalen* and others stand Weeping and Crying, and Praying, to see the Dismal End of this unparallel'd Tragedy, thou hast as much Need. I say, if amongst these, *Mary*, the Mother of our Lord, can stand to behold the Nine Months Labour in her Precious Womb, and to see the Travail of her Soul thus Tormented to Death, canst not thou do the same? More especially thy Sins, O my Soul, are great, which thou hast Committed; have Patience a while, and much shall be Forgiven thee.

LET us now see, what farther the Jews have to do, till their Wrath is quite spent.

AND when the Sixth Hour was come, there was Darknes over all the whole Earth, until the Ninth Hour; and at the Ninth Hour, *Jesus* cry'd out with a loud Voice, saying, *Eloi, Eloi, Lama Sabachthani?* Which being Interpreted, is, My God, my God, Why hast thou Forsaken me? And some of them which stood by, said, He calleth for *Elias*, let him come down and save him if he can. Then presently he cry'd, *I Thirst.* Immediately one runs and fills a Spunge full of Vinegar and Gall, and gives it him to Drink.

ALL this Suffering hitherto of our blessed Lord and Saviour, had wrought nothing upon the



these Cruel, Incredulous, Jewish Stony Hearts, that they Squeeze this Bitter Potion into his most Sacred Mouth, with horrid Revilings; which at all times is counted most Base and unhuman, to Insult over the most Vilest Malefactors, at the time of their Suffering the Satisfaction and Penalty of the Law; yet such the Cruelty of these Barbarous Infidels: let us see, say they, if Elias will come and take him down from the Cross, and save him.

BUT our Blessed Jesus, as he had Liv'd Christ, the Son of the Everlasting God, so he would Dye Christ the Saviour of the World, praying for his most Bitter and Inhumane Enemies, at the very last Minute of his most precious Life; *Father, forgive them, for they know not what that they do.*

AND when they saw that all their Rage, Malice, and Barbarous Cruelty, ended in a prayer for them, their Hearts began to Smite them, and they stood Gazing one upon another. But when they began to see such dismal Thick Darkness fall upon them, and the earth quaking and trembling under their Feet, some of them became Convinc'd in their Consciences, and Cry'd to one another, *Surely this is the Son of God; What shall we do? And looking up to J E S U S again, they saw Him bowing his Head, and saying, Consumatum est; It is finished, Father into thy Hands I commend my Spirit.*

I

AND





A N D, as One  
very Devoutly Ob-  
serves, the Posture  
of his Death, car-  
ries in it a Lively  
Representation of  
his great Love to  
Mankind : \* His  
Arms stretcht out  
as it were, to Em-

brace all those that would come to him. And  
his Head Bowing down to Kiss them.

*Nail'd to the Cross, his Arms out stretch'd,  
Thro' agony a Sigh He Fetch'd,  
Whose Voice all Thunders did out do  
Rending the Temple's Vail in two.  
Making the Earth to Shake, and those  
Who Slept in Graves forthwith Arose,  
And after he aloud had Cry'd :  
Gave up the Ghost thus Crucify'd.  
Between two Thieves they do Him rear,  
Piercing his Body with a Spear  
Whilst Soldiers, through base Avarice.  
Do, for his seamless Coat, cast Dice.*

— Omnis Christi, actio nostra debet, esse Instru-  
ctio, Up, O my Soul, then, and improve the la-  
Dying Hour of thy Saviour. See the Sins of the  
World as a Weight on his Shoulders, with God's  
Wrath Pressing them down, till he gives up the  
Ghost, and finishes the Redemption of the World.

AND



AND at the Ninth Hour there was Darkness  
 over the whole Earth; for the Sun began to  
 Hide his Head, as not able to Behold it. The  
 Vail of the Temple was Rent from the Top to the  
 Bottom; the Earth Quak'd, and the Rocks Rent;  
 which made the Centurion (that stood by as a  
 Sheriff, by Pilate's Command, to see our Sa-  
 viour Executed) to fear greatly, saying, Truly  
 this was the Son of God.

N O sooner had our dear Saviour let fly  
 his Blessed Spirit, and Ascended to his Heav-  
 enly Throne of Glorious Saints and Angels,  
 but they, Rejoycing at his Glorious Presence,  
 immediately brake forth into Singing Praises  
 and Hallelujahs with the Penitent Thief.

B U T the Jews, when they saw all this,  
 began to call to the Mountains, to Hide them  
 from the Wrath come. And all the People that  
 came together to that Sight, beko'ding the things  
 that were done, smote their Breasts, and returned;  
 That the Scriptures might be Fulfilled; They  
 shall look upon me, whom they have Pierced; and  
 they shall mourn for him, as one that mourneth for  
 his Son; and shall be in Bitterness for him, as one  
 that is in Bitterness for his First-born, ZECH. xij.

THIS made Dionysius of Athens, (being  
 in Egypt at the same time of our Saviour's  
 offering) when he saw this great Eclipse of  
 the Sun, contrary as at other times, Cry out,  
 and



and say, *Aut Deus Natura patitur, vel Munda machina dissolvetur* : Either the World was at an End, or the Maker suffered great Agony.

**A N D** now, O my soul, what hast thou more to do, but to attend till thy Saviour is taken down from the Cross, and with the remainder of thy feeble strength, and almost spent Eyes, accompany his precious body to his Buriall, which will be so solemniz'd this Evening

**T H E** Jews therefore. because it was the preparation of the Sabbath, and even was come, and they had a Custom among themselves, That bodies should not remain upon the Cross on the Sabbath-day, especially at this time, it being a great high day, the day of the Great Passover ; the Soldiers therefore came to Pilate, and besought him, † that the bodies of the malefactors might be taken down from the Cross, and their Legs broken ; which no sooner was granted, but one of the Soldiers abouted still with inveterate Malice more than the rest, notwithstanding the wonderful Miracle he had so lately seen from the Glorious Sun of the Firmament, vailing its Head, the Earth trembling, the very Rocks breaking in pieces, and the vail of the Temple ( the most sacred

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† John, the Beloved Disciple, ( to whose Care Christ Bequeathed his Mother ) saw this, and bare Record of it, that we might Believe. JOHN xix, xxvij.



place of their Worship) Rent from the Top to the Bottom ; yet he takes no Notice of all this, but forthwith runs with his Spear in his Hand, and immediately Pierces the Tender Side of our dear Lord and Saviour, and immediately Gush'd out Water and Blood, the Emblems of the Two abiding Sacraments, that our Lord left with us in Commemoration of his Blessed Humanity and Divinity, *Baptism*, and the *Lord's Supper*. And this could not be done without a Prophecy, *In that day shall be a fountain opened for the House of David, and Inhabitants of Jerusalem, to Wash in for Sin, and for Uncleanness*, ZECH. xiiij. 1.

AND when they took down the Bodies of the other Two Malefactors, and found them not Dead, they broke their Legs ; the Jews having a Custom among them, to break the Legs of Crucify'd Persons when they took them down from the Cross, if they found any life in them. But when they came to Jesus, and found that he was already Dead, probably from the vast Expension of Spirits, so much exhaustep and Wasted, by his former Sufferings, and for want of Respit, and fresh Recruit of Sustenance ; or perhaps from the Wound of the Spear in his Precious Side, that might the sooner Expire his Life ; or rather from together. Yet finding him already Dead, they broke not his Legs ; fulfilling the fore-terminate Will of the Almighty, Prophecy-  
g, that a *Bone of him should not be Broken*.



THUS we see all along from the Fore Knowledge and All-Wise Counsel of Heaven, and from the unalterable Decrees of Omniscience, nothing from his Conception to his Crucifixion, could happen to him, but what was unavoidably Necessary, and Fore-told that it might be of Belief to Persuade One of the True *Messias*; and of Infidelity, to Obdurate the other. For, says the Great Apostle *I Preach Christ Crucified to the Jews a Stumbling Block, and to us Gentiles, the Life and Power of God unto Salvation*: For they neither did nor yet will Believe the Emanuality of the Son of God in this World, but still are in Vain Expectation of him.

NOW *Joseph*, being a Just Man and altho one of the *Jews*, yet had no Hand in consenting to the Death of the Son of God, went in privately in Respect of the *Jews*, because he was of *Arimathea*, a City of the *Jews*, and went boldly unto *Pilate*, and begg'd the Body of *Jesus*. And when Evening was come, because it was the Preparation Evening before the Sabbath, *Joseph of Arimathea*, an Honourable Counsellor, who also himself waited for the Kingdom of God, came and went in boldly to *Pilate*, and Craved the Body of *Jesus*. But *Pilate*, fill'd with Incredulity, marvel'd, that he should be already Dead: And to be fully Satisfied, sent for the Centurion who had appointed to stand by and see the Execution done, and asked if *Jesus of Nazareth*



was Dead, and whether he had been any time Dead. Then the *Centurion* told him he was already Dead, and that the Soldiers, with his Leave, had taken him down from the Cross, and Broke the Legs of the other Two : But when they came to Jesus of Nazareth, they found him already Dead, and therefore his Legs were not broken. When Pilate heard all this, he Commanded the body of Jesus to be given to Joseph. And Joseph took him away, and wrapped him in new fine Linnen. And there came also Nicodemus (which at the first came to Jesus by Night) and brought a mixture of Spices, as the Custom of the Jews was, and wrapped him up in fine Linnen, ready for his Funeral, which was to be Solemnized in the Garden of Joseph, a Place without the Gates of Jerusalem, and near to the Place where our Saviour was Crucified, and in a New Tomb, Hewed out of a Rock, that Joseph had made for himself, and where never Man lay before.

AND now, O my Soul, prepare thy self, with all Humility and Devotion, to attend thy Lord and Saviour to his Funeral. This is the last Office of Love thou hast to perform to the dear Body of thy Departed Jesus, who hath done and suffered so much for thee.

O H, my Soul, What an Honour is it to thee, to be Esteemed Worthy by thy Lord, to be bid a Mourner to his Funeral !

AND



AND Happy, and Blessed art thou, *Oh Joseph*, that thou wast Waiting for the Body of *Jesus*, and for the Kingdom of God. *Oh* Happy art thou that in this Black and Dismal Night of Sorrow, thy Faith fail'd thee not; and that thy Transcendant Love to thy *Jesus*, carry'd thee through all Fears and Difficulties of the *Jews*, to Crave the Body of *Jesus*.

THIS was love indeed, that at such a time as this was, while the rage and malice of the *Jews* was still boyling hot in them, and seeing all his Disciples had left him before this day of tryal, thou mightest reasonably have expected, that their remaining rage might have spent it self upon them, that should have shewn any manner of kindness to the remaining body of a Crucified *Jesus*. Yet true faith carried thee beyond fear, come Life, come Death, nothing can or shall separate a true *Joseph*, a truly devout soul, from the love of Christ *Jesus*.

YET withal, we may from hence observe, the prudence and care a Christian ought to have: He went privately in respect of the *Jews*, whose precipitate rage had so lately imbru'd their hands in the blood of an innocent, harmless *Jesus*, and was still reeking hot with that cruelty, (but you boldly in respect of *Pilate*,) he went in and begg'd the Body of *Jesus*.



HIS Love and faith to Jesus made him bold; but his wisdom and discretion made him cautious. If he must sacrifice his life for his Love to his Saviour, it shou'd be by the hand of a Legislative Power, and not by the Merciless Barbarity of the Mobile; but it must be so ready and resolved he was, immediately to follow, and be second to so good a Saviour, for whose salvation he had so long time waited

O Blessed *Joseph*! Hadst thou not took care of the Son of God, of Jesus of *Nazareth*. the King of the Jews, of the ever blessed Jesus, Redeemer and Saviour of the World, to have given him decent burial, his sacred body might have laid all mangled, torn, distorted and extended upon the cold Earth, to the merciless Cruelty and savage Nature of Wild *Beasts*, and birds of Prey: But this was design'd from all Eternity, that thou should'st be the Man appointed by the Hypostatick Counsel of Heaven; I say, to be the Man to embalm and entomb the body of the ever-blessed Jesus; and for this art thou sure to have thy soul embrac'd and enthorn'd in Heaven, in the bosom of thy Saviour. *Hethat is not asham'd to confess and own me before men, in the most dangerous of times, him will I not be asham'd to confess and own before my Father which is in Heaven.*

AND now Even is come, and the time of Solemnity and Entombing of our Saviour is  
at



at hand ; away now, my Soul, with all the heavy weight and burthen of thy sins, to the Grave of thy Saviour. The Body born by Angels, vailing their Faces, who, in the time of his Humanity, were always appointed by God to attend upon him, and minister unto him, and also while in the Grave, to perform the same Heavenly Office. And there appeared two Angels sitting, the one at the head and the other at the Feet : And can we think, they should be spared or wanted at this time.

FIRST, follow'd by Joseph of Arimathea and Nicodemus, John 16. 39, 40. Then Mary the Mother of the ever-blessed Jesus, Mary Magdalen, and Mary the Mother of James and Soses; and the Mother of Zebedee's Children. And the Women that follow'd after as Mourners, beheld the body where it was laid, Luke 23. 55. And all the rest of the Mourners came following after, ordered by the greatest Herald of Heaven. And I will in that day, pour upon the house of David, and Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me, whom they have pierced, and they shall mourn for him, as one that mourneth for his only begotten Son, and shall be in bitterness for him, as one that is in bitterness for his first born.

I N that day there shall be a very great mourning in Jerusalem, as the mourning of Haddadrimon : And the Land shall mourn, every Family a part. The Family of the house David



part, and their Wives a part. The Family of the House of Nathan a part, and their Wives a part. The Family of the house of Levi a part, and their Wives a part. The Family of Shimei, and their Wives a part. And all the Families that remain, every family apart, and their Wives apart. Zech. 12. 10. 11. 12.

COME now, O my soul, do thou follow after. Gather up I say, all thy sins from the foot of the Cross and bring them with thee to the Grave of thy Saviour. Bury them there in a Flood of Tears, with the rest of those afflicted Mourners, that they may never rise up in this World more to affright thee, nor in the world to come to Condemn thee. Leave them all there, that they may be all laid upon the head of the Scape-goat, and carried to the Wilderness, the land of forgetfulness.

AND now strengthen your heads, you weak hearts, and gather strength, yea feeble knees, for now is your Redemption near at hand. And they roll'd a great stone to the door of the Sepulcher and departed.

THUS having as succinctly, as possible I would, run over the passion of our dear Lord and Saviour Jesus Christ, in that method and order the holy Scriptures have most perspicuously testify'd of him, both by the Prophets and also the Apostles, I shall conclude all with that of the most Holy Apostle, and for the present



present, leave his precious Body in the Grave with Angels to attend his Call, to his Glorious Resurrection, which the Blessed Apostle in these few Words Proclaims.

*YE men of Israel hear these Words ; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves do know. Him, being delivered by the determinate counsel, and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand that he shall not be moved. Therefore did my heart rejoyce, and my tongue was glad : moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see Corruption. Thou hast made known to me the way of life, and thou shalt make me full of joy with thy countenance.*

*NOW, Glory to God on High, Peace on Earth, Good Will towards Men. Amen.*

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## The DEATH of *Pontius Pilate.*

WHEN *Pontius Pilate* saw, after all this, That Christ was Crucified, Buried, and was Risen again the Third Day, according to all that he had Predicted, and told them would come to pass. And that greater Miracles was done by him, and more numerous Multitudes followed after him; he sent a Letter to *Tiberius*, then Emperor of Rome, to Acquaint him of the whole Affair; and that the Christians, as well as many others, not only look'd upon him, but follow'd after him as a G O D.

THE Emperor *Tiberius* no sooner receives the Letter, but Informs the Senators of it; and at the same time, Desir'd of them, That JESUS CHRIST, the King of the Jews, might be Ador'd, and Reckon'd with them a G O D also.

K

BUT



**BUT** They having a Law among themselves, That in all Matters of Religion, they were to have the Pre-eminency, quickly Forbid it, by setting forth an Edict, Prohibiting all Christians, &c. upon Pain of Death, the Owning of Jesus Christ to be God.

In Opposition to which, *Tiberius* set forth another Edict, by which all Christians and others had Liberty, not only to Report it, but also to Adore him, and Worship him as their **GOD**.

**AT** Last *Tiberius* Dyes, by whose Death *Caligula* was advanc'd to the Imperial Dignity, but he no sooner came to the Throne, but *Pilate*, who had been the Judge of our Saviour, to Condemn and Crucify him, was Banish'd by him not only from *Jerusalem*, but from all the *Roman* Government to *Vienna*. Here *Pilate* falling into Disgrace, and his own Conscience always Accusing and Tormenting him, for what he had so Notoriously and Barbarously done, in Condemning and Crucifying the Lord of Life and Glory, *Judas*-like, laid Violent Hands upon himself, and so Ended his Days Miserably.



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*Meditations and Ejaculations to be Used in Private, before or after our being at the Table of the Lord, Composed by the Author, from the Consideration of Christ's Merits, by his Body, Blood, and Intercession.*

**O** LORD, Help the Sluices of my Soul to pour out more Abundantly, for my many Heinous, Great, and Grievous sins. O Lord, Help me ! O Christ, Help me ! O Saviour of the World, Help me ! O dear and ever-blessed Jesus Christ, and Saviour help me ! I fear I shall be drain'd Dry too soon ; and Slacken too fast ! Help me Lord to be a River of Tears, that I may Weep more and more, and pour out more abundantly my heart and Soul to my God. This is Pleasure indeed : This is Joy inexpressible, thus to be thoroughly, and perfectly Employ'd in the service of God for my poor Soul's sake.

**T H I S** is the only Viand for my Soul to feed upon : This is the Bread my Soul ( O heavenly Father ) Eats, that the World knows of. This is the only Wine that Cheers, and



and makes Glad the Heart of Man. This is the only Cordial for my Fainting and Drooping Soul. This is the true Water and Savour of Life to my Soul. This fetches out all Spots and Stains ; all Pollutions and Crimes, of never so Deep a Dye ; of never so long Standing ; of never so large an Extention ; never so remote in the World ; never so Secret, or Closely Committed.

THESE, thy Closet and Sacramental Tears, mix'd with the Blood of thy Dying Crucified Saviour, will Wash and fetch all out. This is the only Elixir of Life. This Master the strongest Lusts, and greatest Temptations. This is of such Power and Force, O Lord, that all the Devils in Hell joyned together, must give way to it. This dissolves all Charms and Witchcrafts, Powers and Compacts of Infernal Spirits ; and breaks in Pieces all that a Wicked Heart, Murtherous Hand, an Incessant Enemy, or an Inraged Devil can do. This Cordial, this Laver alone, Transports the Soul, and makes it Live even in Death it self. Whether the most Exquisite Pains of the Cross, Rack, Fleeing alive, Boyling in Oyl, Roasting alive, Breaking on the Wheel, Tearing asunder with Wild Beasts ; let it be of what Nature, Degree, or Quality soever. This Cordial bears the Soul up above the Cruelty, Rage, and Malice, that the Worst of Men or Devils can Invent. Nay farther, if it be rightly taken, and made Use of, it App



res the Wrath of an Incensed, Inraged, and otherwise Irreconcilable God.

O H, Heavenly Father, this thou canst not withstand, so great force and Power have Closet and Sacramental Prayers. One Hour spent thus Closely in Communion with God, is worth Ten Thousand elsewhere. These Prayers and Tears force Open the very Doors of Heaven it self. When an Inraged, God cannot, nay, will not longer hold out; a Saviour, Redeemer, an Advocate, so Dear and so Near a Friend in Heaven, will Prevail for us. And from this Time our Names shall be Recorded in Heaven, and Written in the Book of Life, in Red Characters of our Saviour's Blood, over every one of our Mansions he hath already Prepared for us.

THIS is certainly the Security of our souls, against all Accidents of the Body, against Battles, Murders, and Sudden Death; against Fits of the Stone, Convulsions, Distortions, Twisting of the Guts, and the most Exquisite Torment of the Bowels; against Palsies, lethargies, Apoplexies, and all Deprivings of the Natural Senses.

THE continued Course of these Duties, is the only Antidote against, and in Decrepid old Age, Decay, and Loss of Sense, and Natural Reason. This Preserves thee from, and Bonds and Imprisonment, Storms, Tem-



ports and Shipwrecks; against all Casualties and Afflictions. Anguish and Torments of the Body; and, being Effectually Applied, against all Wounds of Conscience.

**T**HIS Temper of Soul, and Interest in a Crucified Saviour, makes One to Grow (O Lord) quickly Weary of the World, and to Slight and Contemn all Earthly Delights. This makes thee Earnestly *Long to be Dissolved, and to be with Christ.* This will make thee Insult upon, and Trample over all *Principalities and Powers, all Thrones and Dominions,* and Desire no longer to Live, than thou canst be thus Dispos'd, Qualify'd, and Employ'd. This will make thee (O my Soul) to do no Evil, nor Think any Evil, with Allowance or Consent.

**T**HE Soul, Lord may be Impos'd upon by the Body, Daily, in one Degree or or other, but what Evil I do, I Allow not. My Eyes, Ears, Nose, Tongue, Smell, Taste, Hands and Feet, they all Assault my poor Soul Daily, in one manner or other, to let in a Multitude of Sins and Temptations, and Cause, O Lord, War between Soul and Body; which the Apostle *Paul* too well knew, when he Complained of it, saying, *I have a Will in my Members that Wars against the Will of my Mind, and leads me Captive unto Sin and Death.* Oh, Wretched Man that I am! One Look from thy Heavenly Eye, dear Saviour; or one Glimpse



Thee, one Hour of Closet Devotion, or Sacramental Devotion, will make me more than Conquerour over all, and say with the Apostle, *Thanks be to God, through Jesus Christ, our Lord.*

THIS is all that a poor Soul can do, or that God doth Require of thee. Strong Prayers and Tears, mix'd with the Body and Blood of thy Saviour, is all thou art able to give for Heaven it self.

HE That Calleth, Cryeth, Weepeth, and Cometh thus to me, *I will in no wise cast out.* This is all that God doth Require of thee, *To do Justice, Love Mercy, and walk Humbly before thy God.* This shall Seal the Bonds of the Everlasting Covenant, between God and my Soul, Written in my Precious Blood; and he himself shall be a Standing and an Abiding Witness to each Covenant; *And I will make with thee an Everlasting Covenant, the sure Mercies of David.* And himself shall be my Advocate, to Plead my Title to an Inheritance Incorruptible, that Fadeth not away, Reserv'd in Heaven for me. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, Daily making Intercession for us.*

WHEN thou art Praying, Reading, or Meditating, O my Soul, take not thy Eye nor Heart off, but go on with it, thy God is at the End of it, Heaven is at the End of it, and thy Redeem-



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Redeemer is at the End of it. This is thy *Viaticum*. This is *Jacob's Ladder* thou art Ascending. It's the sure and certain Way to Heaven and Eternal Life.

THIS is my Saviour's Advice, and I dare and will put thee, my Soul, upon the Dependence and Assurance of it. Ten Thousand to One for thy Security. *Enter into thy Closet, shut thy Door upon thee, and Pray ( Strongly and Earnestly in this Manner already Propos'd ) to thy Father in Private, and he will Reward thee Openly.* That is, to give thee, my Soul, all Things Necessary in this World, and in the World to come, Life Everlasting.

O my Soul, when once thou art come to tast this Heavenly Food, and relish it aright, this Cordial of Life, what Sweetness, what Pleasures and what Delights doth it bring! O Heavenly Father, and ever-blessed Redeemer, this Laver alone to wash and rince my polluted Soul in, will make it fit to be presented to the Lamb on the Throne, *without Spot or wrinkle, or any such thing.* And this I beg with all humility and devotion that I am able to do, upon the account, and for the sake of my ever-blessed Redeemer and Advocate, concluding in that Heavenly Prayer He Himself hath Taught me, saying, *Our Father, which art in Heaven, &c.*



**A PRAYER** to be said by the Author  
or Reader,

**O** Lord ! Assist me so with Thy Blessed Spirit, that all that I have now Written or Read in this foregoing Work, may always be fresh upon my Heart and Soul, and grant **O** God, that at this time I may pour out my Soul unto Thee, upon my bended Knees, in such like Prayer and Supplications that may be Prevalent with thee, my Heavenly Father, to Guard and Defend me this Day from all manner of Sins, and Power of Temptations, whatsoever. More especially against all those sins that do so easily beset me at every turn, those Sins thou knowest, O Heavenly Father, are my Familiar and Prevalent Sins, that now by the special Concurrence of thy Holy Spirit, I may be able to strike at the Root of them all, and like *David*, Kill the *Goliath*. Give me, O Lord, a true and rectify'd Spirit, Sanctified throughout, to overcome all infirmities and Corruptions of Humane Nature. And that I may betake my self sincerely to the great Business of my Souls Salvation ; and that with the Holy Apostle, I may run the Race that is set before me, looking unto Christ Jesus, the Author and Finisher of my Faith, who for the Joy that was set before him, endur'd the Cross, despis'd the Shame, and now is set at the right



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right Hand of God, daily to make Intercession  
For him, O Heavenly Father, hast thou highly  
exalted, and given him a Name above all other  
Names, that at the Name of Jesus every Knee  
should bow, both of things in Heaven, and things  
on Earth. O sweet Jesus, O blessed Jesus  
who can but Bow and Supplicate to Thee  
and pour out their Prayers and Tears to Thee  
that left the Bosom of Thy Father, and all  
the Adoration and Chorus's of Saints and An-  
gels, and came down from Heaven to Suffer  
the Cursed and Ignominious Death of the  
Cross for my Sins, to have thy tender Hands  
that were always doing Good, and Healing  
Diseases; and thy blessed Feet that always  
kept the *steady Paths* of Eternal Life, now to  
be Turn'd, Twisted, Extended, Distorted, Dis-  
joynted, and Nail'd to the Cross, to Drink the  
*Vinegar* and *Gall* of thy Father's high Dis-  
pleasure, for my Great and Grievous Sins; to  
have thy most Sacred Sides Pierc'd and to gush  
out with Water and Blood. To see Thee all  
over Sweating and Pouring down Streams of  
Blood from the Crown of Thy Head, to the  
Foot of the Cross, and to Suffer all this for  
my Great, Grievous, Heinous Sins, and A-  
bominable Iniquities !

N A Y, further, O dear Jesus, to see Thee  
endure, and to lye under thy Father's Wrath  
and the Pressure of all these Agonies and Tor-  
ments, which made Thee bitterly to cry out,  
*My God, my God, Why hast thou Forsaken me ?*



O Lord ! What shall ? do ? Who is able  
to behold thee longer ! Who can but Love  
Thee, and in loving thee Adore Thee with  
infinite, Unbounding and Unmeasurable Love,  
and desire earnestly to be Dissolved, and to  
be with thee ? But if it is thy good Pleasure  
to Spare me longer, let the true Love and  
perfect Sense of all this Love and Suffering of  
Thine, my dear Lord and Saviour, help me  
to Live up to that exact Pattern thou hast left  
me here, of Meekness, Lowliness, Humility,  
Charity, Forgiveness, Bowels of Pity, and  
Compassion, and that a perfect Sense of thy  
Crucifixion, may always be Fresh in my Heart  
and Soul, that so it may beget in me a Com-  
plete Hatred and Dread of all Sins ; that in  
the whole Course of my Remaining Life, I  
may be preserved and Defended from the like  
Sins ; that I run not the Danger of Eternal  
Damnation. And that the Inexhaustable  
Bowels of thy Mercy may take Pity of me ;  
that I Crucify thee not again ; but being  
delivered from all Iniquities, by thy most  
mighty Power, may, with finishing my Course  
here, be received into the open Arms of thy  
eternal Salvation. And this I most heartily  
beg upon the bended Knees of my Soul, for  
thy Sake only, and upon the only Account of  
Thee, my dear Lord and Saviour, and ever-  
blessed Redeemer and Advocate : *Amen* and  
*Amen.*



*A Death-Bed Meditation.*

**I** Owe to God a *Death*, as his *S O N* did for me. Ever since I have been Born I have been Sailing to this Haven, and gathering Patience to Comfort me in this Hour. Wherefore shou'd I be one of those Guests that would not come to the Banquet when they were invited? What hurt is there in going to sleep, In going to Paradise? I shall lose nothing but sense of Evil, and anon I shall have a greater Joys than I feel Pains, for my Heart is in Heaven already to assure me, my Soul and Body shall follow after. *O Death! Where is thy Sting* Why should I fear that which I would not Escape, because my chief Happiness is gone before, and I cannot have it, unless I go to it. I would even go through Hell it self for Heaven, and therefore I march but thro' Death and suffer less than I would for God.

MY Pains do not dismay me, because I Travel to bring forth eternal Life. My sin do not fright me, because I have Christ my Redeemer there. The judge doth not astonish me, because his Son is my Advocate. The Devil amazes me not, because the Angels pitch there Tents about me. The Grave grieves me not, because I know it was my Lord's Bed.



O That God's Mercy to me, might move  
Others to Love him ! For the less I can Ex-  
press it, the more it is. The Prophets and  
Apostles are my Fore-runners. Every Man  
will go before, or follow after. If it Please  
God to receive me into Heaven before them  
that Serv'd him better, what Thankfulness do  
I Owe him ! And because I have Deferr'd  
my Repentance till this Hour, whereby my  
Salvation had been Cut off, had I Dyed sud-  
denly, how doth my God, in his infinite Mer-  
cy, to prevent my Destruction, call me by  
his Lingring Sickness, to Prepare me for my  
End, and make me by wholesome Pains, wea-  
ry of this beloved World, lest I Depart un-  
willingly, like those, whose Death is their  
Damnation ! Thus he Loves me while he  
beats me, and his Stripes are Plaisters to Cure  
my Sores ; therefore who shall Love him, if I  
displease him ? This is my whole Business,  
now, to Strengthen my Body with my Heart,  
and to be Contented as God hath appointed,  
until I can Glorify him, or He me. If I Live,  
I Live to Sacrifice ; if I Dye, I Dye to my Sa-  
viour ; for Christ my Saviour is Sacrificed for  
me, and therefore should I at all Fear Death,  
I have not that Faith and Hope I Profess'd,  
that Doubted of God's Truth in his Promises,  
Whether or no he will Forgive Penitent Sin-  
ners ( which I fear not ) *Come, Lord Jesus,* for  
now thy Servant cometh into thy Everlasting  
Arms of Mercy. I commit my Soul into thy  
L Hands,



Hands, O Heavenly Father, come Lord Jesus  
come quickly.

*A LETTER Written to a Sick Friend  
by the Author.*

‘ BELOVED,

‘ **I** Marvelled not that you have Pain,  
‘ you are Sick ; but Marvel, that y  
‘ Cover it not for Offences ; because t  
‘ Wisdom of Man is to Bite in his Grief, a  
‘ always to shew more Comfort in God, th  
‘ Pain in Suffering. Now, God calleth to R  
‘ petitions, to see whether you have Lear  
‘ more Patience and Constancy, than othe  
‘ If Sicknes is Sharp, make it not Sharper  
‘ Frowardness ; but know, this is a great B  
‘ your to us, that when we Dye by Sickne  
‘ it make us Ready for God when he Calls

‘ **NOW**, you have nothing to Think u  
‘ on, but God, and you cannot Think on h  
‘ without Joy. Your Grief, that passeth  
‘ way, but your Joy will never. Tell m  
‘ my Friend, or Patient, How many Stri  
‘ is Heaven Worth ? Is my Friend only S  
‘ in the World, or his Faith Weaker th  
‘ others ? You have always Pray’d, Thy  
‘ be done ; are you now Offended, That G  
‘ Will is done ? How hath the Faithful M  
‘ forg



forgot that all things (even Death it self) turn to the Best, to them that Love God.

TEACH the Happy, O Lord, to see his Happiness thro' Troubles. Every Pain is a Prevention of the Pain of Hell. Every Ease in Pain is a Fore-taste of the Ease, and Peaceful Joys of Heaven. Remember therefore your own Comforts to others before, and be not Impatient, when there is most Need of Patience; but, as you have ever Taught us to Live, so now give us an Example to Dye, and Deceive Satan, as Job did.

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*Some Necessary Reflections upon the Body, Soul, and Resurrection.*

THE Question Propos'd by Sir Kenelm Digby to my Lord Dorset, was this: *Whether the Body he now looks upon, is very same Body, Face, Nose, and Eyes it was several Years past?*

YOU will Answer, *Most certainly the same.* if we Consider Strictly, and like Philosophers, it can properly be called no more the Body, than the Ship at Athens may be the same Ship that was there Two Hundred Years before: For by Reason of the



continual Reparations, not one Foot of the Timber is remaining in her, that Built her at first. And the River of *Thames* the very same River it was in Qu. *Elizabeth's* Days; when as the same Water as run down by *White-Hall* last Night, is not the same Individual Water it was then, nor never will again; yet it is call'd by the same Name, and is supply'd from the same common Stock, the Sea. For, Bodies that are Sublunary Matter, being in a perpetual Flux, and in Bodies which have internal Principles in them, of Heat and Motion which continually Transpiring, to make room for the Supply of New Aliment, in long progress of Time, are all chang'd as the Ship at *Athens*.

SO, certainly, are our Bodies Changed by a constant Supply of Food, daily receiv'd and incorporated into them; but that being spent by Transpiration, and other Excrementitious Ejections, requires a fresh Recruit, and is assimilated to Parts Dead, to maintain a Body or Case for the Soul, which is continued so long as any of the same Nutriment is left. And thus the Face, Legs, Arms, or Body, being Plump'd and Fleishy, with agreeable Nourishment, that afterwards by Want or Sickneſs decays, till suitable Aliment, or Food gives it a Fresh Supply.

NOW, this Fleſh thus Plump'd and rais'd a Second Time, is not the very same Fleſh Plump'd



Plump'd and Rais'd the first Time, and was  
Decay'd by Want or Sicknes, but New Flesh,  
yet the Man is called the same Man, or Wo-  
man the same Woman. For, what we visibly  
See by our Sense of Seeing, the same may be  
Concluded by Reason where Vision is imper-  
ceptible. For, as we see the Nails of the  
Hands, and Hair of the Head, grow Daily for-  
ward from the same Root, and being Pair'd  
or Cut off, Grows still forward; and that  
which was the Roots of the Nails, or Hair  
before, comes by Degrees to the Extream  
Ends, and is Abscinded, and Cut off in like  
manner as the former Ends or Extremes were,  
and there are New Roots and Ends, Succes-  
sively by Turns; yet still is called the same  
Hair and Nails. So in like manner, you have  
a Pimple rises upon the Lip or Face, which  
afterwards turns to a Scab, and, if pull'd off  
before perfectly Ripe, discovers in the Flesh  
a Rawness or Hollowness, and Grows again;  
and Scaling off in its own proper time, is ful-  
ly Incarnated, and appears as it formerly did,  
with the rest of the Face or Lip, and yet is  
called the same Face, or same Lip it was for-  
merly.

N O W, if we can Own and Acknowledge  
these things, thus Visible to our Eyes, and  
Sense of Seeing, (which is Impossible for us  
to Deny) must we not, by the Sense of Rea-  
son conclude, the same Change, and Casting-  
off, to be in the Flesh of the Body and Skin



Daily, as New Matter ? For, Flesh and Skin casts off the Old by Transpiration. What is the Scurf that comes from the Head in Combing it ; and the Rolls of the Skin in Sweating and Bathing, (which makes it more Visible to the Eye) but the Old Skin cast off by New coming in its place ? And so it is constantly the same to Reason, by Daily Transpiration, as it appears thus to our Naked Eye, by Bathing or Combing. Pardon the Vulgarness of the Expression, that I Endeavour to make it thus Plain to the most common Capacity of Mankind. And thus it is called the same Man, same Nails, same Skin, same Face, same Lips, same Hair it was many Years before.

THOUGH you see Strictly, like Philosophers, it is not yet the Same, but bears the same Name, as it is the Frame, Case, or Cabinet, to Contain the same Soul, which never Changes, being Immutable, and of a Divine Being, and Returns again the Same to God that gave it.

BUT to Demonstrate this Argument more fully to the Life. Suppose you Behold a Man or Woman fully Grown, and Compleat in every part, at Twenty-four Years of Age, and are well Acquainted with him, or her, and should not see him or her again in Fifteen or Twenty Years more ; and then if it were possible to see him or her Exactly in Two Figures, or Proportions, at one and the same time



together before your Eyes The one Figure, Body, and Proportion, to make up and Represent exactly to the Life, so far as you Remember what he or she was then, the same in Appearance, to every particular Feature and Smile, at Twenty-Four Years of Age, and the other Figure to Represent the very same he or she is Alter'd and Chang'd in this Succession of Time till now, you would certainly behold a vast Difference in each Countenance. Yet it must necessarily be Concluded by Reason, tho' not Visible to Sense, the same in every part, tho' not so easily Perceived. Then do but Consider from whence this Change proceeds, and makes this Alteration, but from the Change of Time and Nourishment. And yet is call'd the same Man or Woman, though not one bit of him or her is left now as was then; as doth appear by the vast Difference and Alteration of the Two Persons before your Eyes, and yet is called the same Man, or same Woman, because the same Individual Soul, which is the Substantial Form of Man, that never Alters, but remains the same.

NOW, having thus far run over these Difficulties, to make them Easy to the Weakest Capacity : That first the Body is not the same as was before, being Daily alter'd and chang'd by Daily Nourishment and Time, as I have Endeavour'd already to make Manifest and Plain. That the Body must necessarily Alter and Change, according to the Nature of



of Food and Nourishment, Received, Digested, Distributed, Incorporated, and Assimulated : As provided we Live one Day upon Bread, and what may be made from Flower ; another Day on Fruit, and a Third on Herbs, a Fourth on Flesh ; now, the First Day's Food must pass the Range and Methods of Fermentation, Digestion, Distribution, Incorporation and Assimulation, before it can make way for the Third, and the Third before it can make way for the Fourth. And thus our Bodies must Necessarily Partake of the same Nature with our Food ; one Day of Grain and Flower, another of Fruit, a Third on Herbs, and so on ; by which our Bodies must Change, and have Relation with our Food.

**B U T** the Soul is the same Immutable and Unchangeable Being it was before ; no Time, no Place, nor Condition, doth one Jot Alter or Change it, from being the Same for Ever : Which, from all that hath been said, will make the Resurrection more Easy to us. A Word or Two of That, and I have done.

**H O W** at the Resurrection it may be said, to be the very same Body re-united, and joyned to the same Soul again. Or to think that every Atom of the present Individual Matter of the Body ; and that every Grain of Ashes of a Buried Cadaver, scatter'd by the Wind thro' the World, and it's various Changes and Mutations ; peradventure into the Body of another



another Man, should at the Sound of the last Trumpet, be Raked together again from all the Corners of the Earth, and made up into the same Body it was before of the first same Man. As a Man that is Kill'd and Devoured by a Wild Beast, this Beast is Kill'd and Devour'd by a greater; this last Beast Dies, and is Devour'd and Eat by the Fowls of the Air, afterwards those Fowls are Kill'd and Eat by Man.

NOW, this First Man passing all these various Digestions and Incorporations of Bodies, at last may come to be Eat by Man again, and Transmuted and Incorporated into him. Yet if we will be Christians, and Rely upon God's Promises, we must Believe we must rise again with the very same Bodies we had at first, and with the very same Eyes see our Redeemer, wherewith we now look upon the Fading Glories of this contemptible World: *With these very same Eyes, and not of another, tho my Reins are consumed within me. Job. 19.*

TO Untie this Knotty Speculation, and Illustrate it as Plain as I am able, thus I take it. All Forms remain absolutely the same, when Separated from Matter, as they were, when Joyn'd to it. Now the Soul is the Form of a Man, and remains; the Body is of the Matter Earth, and returns to Earth. Again, All Matter coming out of the same Magazine, makes the same Man again, with the same Eyes and



and same Limbs it had before. Nay, as Sir *Kenelm Digby* says, he is compos'd and made up with the same Individual Matter, for it has the same Distinguisher and Individuator, to wit, the Same Form or Soul.

FOR Matter consider'd singly in it self, hath no distinction, but is all one and the same as in the Chaos at first, It is the Soul joyn'd to the Matter makes a particular Form, according to its own Identity and Being. I shall Particularise it thus. Take a Glass of Sand from a Mountain of Sand, and you can easily distinguish the Glass of Sand, from the Mountain of Sand; but return back these few Sands from whence they were taken, and the Glass full that was even now divided by it self loseth that Form, and returneth to one and the same it was before: Yet if you fill the Glass again, where-ever you take it up, so that it be from the same Uniform Mountain of Sand you had before, it is the very same Glass-ful of Sand, as it was before, though not one *Grain* or *Particle* of Sand be in it now as was then, yet to any *Rational Eye*, it seems to be the same, being in the same Glass, and same Figure, Colour, and Proportion, and from the same Mountain of Sand.

NOW, though this is not an Example plain enough, yet it is sufficient to make a *speculative Man* perceive and have more refin'd Thoughts of the Resurrection. For suppose  
God



God should joyn the Soul of a lately Dead Man even whilst his Dead Corps lyes by in his Winding-sheet, unto a body made of Earth, from some remote Mountain of the World, though it is most true, That was the body he liv'd in before ; yet this shall be thelike Body and like Man, because the Soul must of necessity have the very like Shape, Form, Figure and Proportion for its being. For suppose, A Man to have a crooked Knife or Sword, of the Figure of a Half-Moon, he must have a Sheath, or Scabbard of the same Figure to this Knife or Sword ; and provided this Scabbard or Sheath is worn out, perish'd, rotted or decay'd, there is none will fit it, except one exactly made again of the same Materials, viz. Leather Pastboard and Wood, or such like things ; and then it appears to all Eyes, the same, and call'd by the same Name as before, though not one bit of the Matter is in it now, as was before.

THUS the Soul being the Form of Man, and the Body being perish'd, rotted and decay'd ; returning to the Earth from whence it came, and mix'd and shuffled together again, as in the Chaos at first ; yet at the Sound of the Trump, the Great Alarm, and Fiat of the Almighty, shall Appear to be the very same Man, to behold the ever blessed Redeemer with the same Eyes, because the same Soul.

AND now, seeing the Matter to be the same it was, and the Form to be the same it was



was, and both rejoyn'd together, by the same Omnipotent Power that was, may we not necessarily conclude it to be the very *same Man that was* ; and so to be ever with the Lord.

AND thus having briefly Offer'd with great Reverence to the great God, and with great Submission to Mankind, my Meditations and Contemplations concerning the Body, Soul and Resurrection, I hope it may be acceptable to All ; Which is the most humble Request, and ardent desire of

*Anonymus.*

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*Some Necessary Meditations upon Death,  
with a Prayer against the Suddenness  
of it.*

ALL Ages have had their Times and Periods, so mine will have its total Eclipse. All the Learned Sages of this World have departed and resign'd the Chair to succeeding Ages ; only endeavouring to leave behind them, some Specimens and Remarks of their flourishing Parts and great Wisdom.

BUT cruel Time hath always employed its Talent to Obliterate, and at last having work'd its designed end (with common Fate) hath Buried them in perpetual Oblivion.

SEEING then it is the Constant Progress of all natural Bodies to tend to a Dissolution, who can promise a Sempeternal to his being here ?

Where are all the Victors and Heroes of the World ? What is become of Julius and Augustus Cæsar ?



Cæſar ? Where is Pompey, Alexander, and all the Macedonian Kings ? Diogenes laughs at them all; and tells Philip when he came to the Charnel Houſe, to look after his Father's Scull, That the Macedonian Crowns leave no Impreſſions on their Heads that wore them, when once in the Grave all alike.

THIS made King Philip ſo mindful of his latter-End, ſeeing the King and the Beggar both alike in the Grave, tho' vaſtly different whiſt on Earth. Robes have no Exemptions, or Superſedeas from Rags ; Crowns and Scepters bear no ſway, where Worms have the Prerogative Royal. Theſe Thoughts begot ſo great a Memento on Philip, that for the future, he gave his Page a quodidate Mandate every Morning to rouze him from Bed, with theſe Plain Words, intelligible to the moſt ignorant and illiterate Perſon, Remember that you are a Man ! The News of Death ſhould be his Auroral Nuncio, leſt being Charm'd with the Sweets of Life, ſhould make him immeritate his Morality.

Hark, from the Tombs a Doleful Sound ?

My Ears attend the Cry,  
Ye Living Men, come View the Ground  
Where you muſt ſhortly lye.  
Princes, this Clay muſt be your Bed,  
In Spight of all your Tow'rs,  
The Tall, the Wiſe, the Rev'rend Head,  
Muſt lie as Low, as ours.  
Great God, is this our Certain Doom ?  
And are we ſtill Secure ?  
Still walking downwards to our Tomb,  
And yet Prepare no more ?  
Grant us the Pow'rs of Quick'ning Grace,  
To fit our Souls to Fly  
When e'er we drop this Dying Fleſh )  
To Thee, above the Sky.

M

Thas



I might easily run a long Series of the Preterit Ages of the World, and Track all to the Mother Earth, and find Solomon's Words writ with the Pen of a Diamond, and remain indelible. There is no returning from the Grave whether we are all going, No Bail will be taken, nor Pledge received for that Arrest ; no Rescue from the Jaws of Death.

A N D now, that these weighty proceeding Considerations, O my God, may wind up and tune my Soul to such a heavenly Key, that I may effectually pour forth my Prayer and Supplication to my God at this Time, that may be prevalent with thee, O Heavenly Father, and stand me instead thro' the whole Course of my decaying life till I am conducted safely within those unexpressible Regions of eternal life.

H E L P me, O Lord by these small sparks I have already discovered of thy most glorious and Coelestial Light, to steer my Course the right and safe way, through all the Storms and Billows of this troublesome perishing world, till I am anchored secure within the Haven of Happiness where I shall be partaker of those Coelestial Rays which shall ravish and delight all Beholders.

I T is now high time, O Lord, I should tire my self, and be making up my account with my self, for my poor Soul's sake, before ever the Silver Cord be loosed, or the Golden Bowl broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Cistern ; before dimness of Sight, or decay of Reason overturn me. For I have now plainly discovered, O my Soul, thou wilt out-live me, and o survive me, that thou wilt out-live all the Mortalities and Changes of this tottering and decayg Body.

A N D, O my Body, what daily and tender Care have I taken of Thee ? All my whole Life hath been to make Provision for thee, that I was not sure to keep one Day, and at last will Perish



and Dve, and must leave me. Therefore, how highly reasonable is it now for me from these former Considerations and Instances of my bodily Care, to take more special and immediate care of thee O my Soul, that must live for all Eternity; and considering thy living hereafter, must be according to the care of thee and provision I make for thee, whilst thou art in this world, and as my blessed Saviour hath assur'd me. As the Tree falls, so it lyes, and as Death leaves me, Judgment will find me, and as I am very sure the words of my Saviour was given me for direction for the attaining the everlasting Happines of my precious and immortal Soul. Therefore flee all vain Belief of Pope's Bulls, Pardons, Indulgences, and Purgatories, they have not any power to keep my Soul one Day or Moment from Heaven or Hell.

THE last words of a dying Saviour, to a Penitent Thief, shall be my Cordial of Life, and Dornitory at Rest. This Day shalt thou be with me in Paradise. And therefore now consider, O my Soul, as I said before, my Time will certainly come, and is hastning on a main, Death is every moment parting stakes with me, and taking its own share; and hath the Advantage of me daily having already secured the better half, and will never be at quiet, till he hath got the whole possession of me, and made a perfect Separation of Soul and Body, until it hath totally segmented and sever'd these two Beloved Inmates and Co-partners: and then, O my Soul, after Death hath Monopoliz'd the Body, shalt thou be singled out into a State of Immortality and Constancy of Being, never to Admit of End or Alteration, either for better or worse, but, according to the Unalterable Decrees of Omnipotency, shall remain.

Let me, therefore, turn to thee a little Space, O my Soul, that art going the Strait and Narrow Passage, with Faint and weary Steps, during thy  
M 2. hazardous



hazardous Voyage upon Earth, to work out a Harbour for thy self to all Eternity. Thy infinite longer liv'd Immortality will then begin: Thy never-ending Date will then commence a new Account impossible to be sum'd up, and infinitely surpassing the Thoughts of Imagination. And considering how many Rubs and Turnings there is in the way, before we can safe Arrive within that Haven, and Region of Eternal Bliss; Let me, O my Soul, so steer my Course, so direct my Passage, the sure, safe, and ready Way, my Dear Lord and Saviour hath (with much striving and Struggling, Fasting and Praying, Bleeding, Weeping, and Dying, Scor'd out, and Obtain'd for me, with his most Precious Blood.

And by these safe and certain Means, having Vanquished Sin, Hell, and Death for me; He is already Ascended into Eternal Glory, having by one Offering upon the Cross, fully perfected and compleated my Salvation, and is sat down at the Right Hand of God most High, there daily to make Intercession for me.

Do thou therefore, O my Soul, draw near with a true Heart, in full Assurance of Faith, having thy Heart sprinkled with the Blood of a Redeemer, from an evil Conscience, and my Body Wash'd with true Penitential Tears. Let me, O my Soul, hold fast the Profession of my Faith, without Wavering, for he is faithful that hath Promised, I will never leave thee nor forsake thee, Whatsoever you ask my Father in my Name, he will give it thee: And he that cometh thus unto me, I will in no wise cast out. And thus I come, Dear Saviour, into thy Arms, so come Lord Jesus, come quickly, into thy Hands I commend my Spirit.

And now, seeing my more serious Meditations and Contemplations have carried my Thoughts out to the Brink of the Grave, and the Jaws of Death, and being at this time in perfect Health



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*for receiving the Sacrament.*

Tribute of my humblest Praises for them. thee, O Lord, I live and move, and have my Being : Thou first madest me to be, and then, that I might not be miserable, thou sentest thy Son out of thy Bosom, to Redeem me from the power of my Sins by his Grace, and from the Punishment of them by his Blood, and by both to bring me to his Glory. Thou hast by thy Mercy, caused me to be Born within thy peculiar Fold, the Christian Church, where I was Consecrated to thee in Baptism, and have been Partaker of all those spiritual Helps, which might aid me to perform that Vow I there made to thee ; and when by my own Willfulness or Negligence I have failed to do it, Yet thou in thy manifold mercies hast not forsaken me, but hast invited me to Repentance, and afforded me all means, both outward and inward for it, and with much Patience hast attended, and not cut me off in the Acts of those many damning Sins I have committed, as I have most justly deserved. It is, O Lord, thy restraining Grace alone, by which I have been kept back from the greatest Sins, and it is thy inciting and assisting Grace alone, which hath enabled me to do any the least good : Therefore, not unto me, but unto thy Name be the Praise. For these, and all other thy Spiritual Blessings, my Soul doth magnifie the Lord, and all that is within me praise his holy Name. I likewise praise thee for those many outward Blessings I enjoy ; as Health, Friends, Food and Raiment, the Comforts as well as the Necessaries of this life ; for those continual Protections of thine Hand, by which I and mine are kept from Dangers, and those gracious Deliverances thou hast often afforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetned and allayed those Troubles. thou hast not seen fit wholly to remove : For thy particnlar Preservation of me this Night, and all other thy goodness towrds me.

M

Lord



## *Christian Directions.*

Lord, grant that I may render thee not only the Fruit of my lips, but the Obedience of my life, that so these Blessings here, may be an earnest of those richer Blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

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### *A Confession.*

**O** Righteous Lord, who hatest Iniquity, I thy Sinful Creature, cast my self at thy Feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee : for I have drank Iniquity like Water, gone on in a continued course of Sin and Rebellion against thee, daily committing those things thou forbiddest and leaving undone those things thou commandest ; mine Heart, which should be an Habitation for hy Spirit, is become a Cage of unclean Birds, of foul and disordered Affections ; and out of this abundance of the Heart my Mouth speaketh ; my Hands act ; so that in Thought, Word and Deed, I continually transgress against thee (Here mention the greatest of Sin) Nay, O Lord I have despised the Goodness of thine which should lead me to Repentance, Hardning my Heart against all those Means thou hast used for my Amendment. And now, Lord, What can I expect from thee but Judgment and Fiery indignation, that is indeed the due Reward of Sins ! But, O Lord, there is Mercy with thee, that thou maist be feared. O fit me for that Mercy, by giving me a deep and Heartly Repentance, and then according to thy Goodness, let thine Anger and thy Wrath be turned away from me, look upon me in thy Son, my blessed Saviour, and for the Merit of his Sufferings Pardon all my sins : And  
Lord



*for receiving the Sacrament. 131*

Lord, I beseech thee, by the Power of thy Grace, so to renew and purify my Heart, that I may be a New Creature, utterly forsaking every evil way and living in a constant sincere, universal Obedience to thee all the rest of my Days ; that behaving my self as a good and faithful Servant, I may by thy Mercy at the last be received into the Joy of my Lord. Grant this for Jesus Christ his sake.

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*An H Y M N for the Morning.*

I.

**G**OD who once more unseal'd mine Eyes,  
Shall have my choicest Sacrifice ;  
My highest Thanks I humbly pay,  
For Mercies running Night and Day.

II.

O Lord, thy Pardon I implore,  
And Grace, that I offend no more ;  
O let thy Goodness never cease,  
Renew thy Covenant of Peace.

III.

As thou renewest still my Days,  
With new Endearments Crown my ways ;  
Father, with me this day abide,  
Be Thou my Leader and my Guide.

IV.

That I may plainly see and know  
The very Path where I should go,  
And may at Night rejoycing say,  
My God was kind to me this Day.

V.

Those Graces that I want, supply,  
And keep me with a tender Eye,  
Let my Corruptions more and more  
Losse of the Ground they had before.

VI



## VI.

By Faith, Dear Saviour, I would live,  
And like the fruitful Lilly thrive:  
The Fruitful Christian honours God,  
And shews his Pastures to be good.

## VII.

Give me my Claim to Heaven clear.  
Thy constant Grace to persevere,  
While here on Earth, be thou my Guard,  
And at the last, my great Reward.

*Prayer for Night.*

**O** Holy, Blessed and Glorious Trinity, three Persons and one God, have Mercy upon me a Miserable Sinner.

Lord, I know not what to Pray for as I ought,  
**O** Let thy Spirit help my Infirmities, and enable me to offer up a Spiritual Sacrifice, acceptable unto thee by Jesus Christ.

**O** Most Holy Lord God, who art of Purer Eyesthan to behold Iniquity, How shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very Nature, having a backwardship to all Good, and a readiness to all evil, but I have defiled my self yet much worse by my own cruel sins and wicked customs: I have transgressed my Duty to Thee, my Neighbour, and my Self; and that both in Thought, in Word, and in Deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through Ignorance and Frailty, but Knowingly, and wilfully against the Motions of thy Spirit, and the Cnecks of my own Conscience to the contrary.  
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I V.

But as Physician to the Poor,  
Who brings a Balsam for the Sore;  
Absolve, renew me with thy Grace,  
Fit me for Death which comes apace.

V.

Encircle me within thine Arm,  
My Body to defend from harm;  
Preserve my wandring Soul from Sin,  
Both going out, and coming in.

V I.

Keep far from me a careless Heart,  
From which my Saviour would depart;  
O bless and prosper all my ways,  
That they may issue in thy praise.

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*A Prayer before the Receiving of the Blessed Sacrament.*

O Most merciful God, who hast in thy great Goodness prepared this Spiritual Feast for sick and famished Souls, make my Desires and Gasps after it, answerable to my needs of it. I have (with the Prodigal,) wasted that portion of grace, thou bestowedst upon me, and therefore I want a Supply out of this Treasury: But Lord, How shall such a Wretch as I dare to approach thy Holy Table? I am a Dog, How shall I presume to take the Children's Bread? Or how shall this spiritual Manna, this Food of Angels be given to one who hath chosen to feed on husks with Swine? Nay, to one, who hath so often trampled these precious things under Foot, either carelessly neglecting, or unworthily receiving those holy Mysteries? O Lord, my horrible Guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where



O Lord, shall my polluted Soul be washed, not in this Fountain which thou hast opened for Sin and for Uncleanness, hither therefore I come & thou hast promised, that he that cometh to thee thou wilt in no wise cast out : This is, O Lord, the Blood of the New-Testament, grant me to receive it, that it may be to me for Remission of Sins and though I have so often broke my part of that Covenant, whereof this Sacrament is a Seal, yet be thou graciously pleased to make good thine to be merciful to my Unrighteousness, and to remember my Sins and Iniquities no more ; and not only so, but to put thy laws into my heart and write them in my Mind, and by the power of thy Grace, so dispose my Soul to such a sincere and constant obedience, that I may never again provoke thee. Lord, grant that in these Misteries I may not only commemorate, but effectually receive my Blessed Saviour, and all the benefits of his Passion ; and to that end, give me such a Preparation of Soul, as may qualifie me for it give me a deep sense of my Sins and Unworthiness, that being weary and heavy Laden, I may be capable of his refreshings ; and by being supplied with my own Tears, I may be the fitter to be washed in his Blood ; raise up my dull and earthly Mind from groveling here below, and inspire it with a holy Zeal, that I may with spiritual Affection approach this spiritual Feast ; and let, O Lord, that infinite love of Christ, in doing for so wretched a Sinner, inflame my frozen benumbed Soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, nor floods drown it, such a fire may burn up all the dross, and not leave one un-mortified lust in this Soul of mine, and such a love may also extend it self to all, whom thou hast given me command and example to love, even Enemies as well as Friends. Finally, O Lord, I beseech thee, to cloathe me with the Wedding Garment



ment, and make me, though of my self a most unworthy, yet by thy Mercy, an acceptable Guest at thy Holy Table; that I may not Eat nor Drink my own **Condemnation**, but may have my **Pardon Sealed, my Weakness Repaired**, Corruptions Subdued, and my Soul so inseparably United to thee, that no Temptations may ever be able to Dissolve the Union, but that being begun here in Grace, it may end in Glory. Grant this, O my God, for thy dear Son's Sake, Jesus Christ.

### *The Invitation.*

**T**hat Dismal Night, when our Dear Lord  
Into the Garden did Retreat.

To Vent his Grief in Groans and Cries,  
In Tears, and in a Bloody Sweat :

That ne'er to be Forgotten Night,  
When Our Redeemer was Betray'd;  
Before his Suff'rings he took Bread,  
Gave Thanks to God, Broke it, and said,

Take, Eat, this is my Body broke  
For you upon the Cursed Tree:  
Perform this Ord'nance as I do,  
And when you do't, Remember Me.

He took the Cup too, Crown'd with Wine,  
Bless'd it, and to's Disciples said,  
Tis the New Test'ment in my Blood,  
For you, and many others Shed.

All you, my Friends, must Drink of this,  
Your Sin's Remission here you see;  
Perform this Ord'nance as I do,  
And when you do't, Remember Me.

Yes, Lord, we will Remember Thee,  
And thy Love more than Fragrant Wine;  
How can we e'er thy Cross Forget,  
Which made Thee ours, and made us Thine?

Our



Our Right-Hand first shall Lose it's Art,  
 Our Tongues forget to Speak, or Move,  
 Eer we'll prove Thoughtless of thy Wound  
 Those Everlasting Marks of Love.

We'll thus Commemorate thy Death,  
 Till thou Appear'st on Earth again :  
 And, Lord, do thou Remember us,  
 Make haste to take thy Pow'r, and Reign.

*Meditations before receiving the Sacrament*

Consider with your self, some time before you intend to communicate, that you are invited to come, not only into the presence but unto the Table of God : to be one of the Guests of the Lord of the whole World. What a grace what an honour is this ? Shall any business, or pleasure on earth put by the thoughts of it ? It is impossible, if you remember what the great God is who calls you to him ; and that he sets the Body of his Son before you upon your Table ; and that your Cup is filled with his Blood ; that the Angels think it not below them to wait on you and minister to you ; and the divine Spirit will be ready to breathe upon you, and fill you with such holy love, that you shall send up your praises in joyful hymns of Praise and Thanks to God our Saviour. With what forwardness of love ; with what gladness of heart should you go to meet our blessed Lord ? Was there ever any kindness like unto that of his ? could he do more than die a bloody and shameful death of the Cross for to save sinners ? How is it possible that the remembrance of his tender love and compassion should ever die ? or that any heart should freeze or be such a Fire ? Unless we be wilfully careless, I am sure that he will have our love : he will not suffer any thing to rob him of the purchase of his Blood. For lest we should prove so ungrateful, as to let it slip out of our mind, he hath left himself



among us in sensible signs and representations. By these he shews us his bloody Death and Passion; he makes himself present to our faith: and we may see that he is desirous to do more than die for us; having contrived a way to live for ever in us, and be firmly united to us.

What manner of love is this that Heaven hath manifested unto us? Who can refrain from tears of grief and sorrow to think of his own ingratitude and from tears of joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our sins, and not lament and mourn? Can you see his bleeding Wounds and not be troubled? No pious heart can be so hard. And yet when you consider that by those stripes you are healed; that he hath washed us from our sins in his blood; that faithful souls may take sanctuary in his Wounds, and be secure and safe: you cannot chuse but rejoyce in the Lord, and be glad in his Salvation.

Call to your Soul then and bid it awaken in it self the liveliest thoughts of him, and the devoutest affections to him. Call to it, to put it self in tune, to string (as I may so speak) the instruments of joy and praise; and stir up all the graces of the holy Spirit: That so you may go with a deep humility; a godly sorrow; a perfect hatred of all sin, both of the Flesh and Spirit; a strong resolution against them; with a lowly faith; and in the heights of love; with enlarged desires, and great lodgings to his holy Feast. Ask your Soul what dost thou think of? what dost thou love? what dost thou long for? with what Intentions art thou going to the Lord's Table? Is all Sin already bleeding to Death in thee? And hadst thou rather dye, than offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon his Cross; that there they may be crucified, and never taken down till by continued meditation on it, they are quite dead



dead? Resolve then to go and tell him as much: to declare and shew to him that this is the sense of thine heart. What is it that thou hungr'est and thirstest after? Is it the tastes of the love of God? Is it his divine Grace and holy Spirit? Dost thou long to be more like him, and made partaker of his divine Nature? Art thou going to make a new resignation of thy self to him, to be made one Spirit with him, never any more to depart from him? Then think how the bridegroom will welcome thee? How our Saviour, I mean, will declare and set forth his love to thee; and give thee assurances that his mercy endureth for ever; and bid thee rejoyce and be exceeding glad in what he hath done already, and in the hopes thou hast of what he will do hereafter.

In this manner also you may bewail the sins of your former life: sue for a pardon of what is past and beseech the grace of his holy Spirit, to assist your resolution of well-doing for the time to come

*Ejaculations to be used at the Lord's Supper.*

**L**ord, I am not worthy that thou should come under my Roof.

I have Sinned, What shall I do unto thee, O thou Preserver of Men?

[ Here Recollect some of thy greatest Sins. ]

If thou, Lord, should'st be Extream to Mark what is done amiss, O Lord, who may abide it?

But with the Lord there is Mercy, and with him is plenteous Redemption.

Behold, O Lord, thy Beloved Son, in whom thou art well Pleased.

Harken to the Cry of his Blood, which Speaketh better things than that of Abel.

By his Agony and Bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God, which taketh away the sins



*for receiving the Sacrament.*

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of the Word, grant me thy Peace.

O Lamb of God, which taketh away the sins of the World, have mercy upon me.

[ Immediately before Receiving ]

**T**Hou hast said, that he that eateth thy flesh, and drinketh thy Blood, hath eternal Life.

Behold the servant of the Lord, be it unto me according to thy Word.

[ At the Receiving of the Bread. ]

**B**Y thy crucified Body deliver me from this Body of Death.

[ At the Receiving of the Cup. ]

**O** Let this Blood of thine purge my Conscience from dead Works to serve the living God.

Lord, if thou wilt, thou canst make me clean.

O touch me and say, I will: be thou clean.

[ After Receiving. ]

**W**Hat shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing.

Therefore blessing, honour, glory, and power, be to him that sitteth upon the Throne, and to the Lamb for ever, and ever. Amen.

I have sworn, and am stedfastly purposed to keep thy righteous Judgments.

O hold thou up my goings in thy paths, that my foot-steps slip not.

*A Thanksgiving, after the receiving of the Sacrament.*

**O** Thou Fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honour and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise



praisethee for those inestimable Mercies thou hast vouchased me. Lord, what is Man, that thou should'st so regard him as to send thy Beloved Son, to suffer such bitter things for him? But, Lord, what am I, the worst of Men, that I should have any part in this Attonement, who have so often despised him and his sufferings? O the height and depth of this Mercy of thine, thou art pleased to admit me to the renewing of that Covenant with thee, which I have so often and so perversely broken! that I, who am not worthy of that daily bread which sustains the Body, should be made partaker of this bread of Life, which nourisheth the Soul, and that the God of all purity should vouchase to unite himself to so polluted a wretch. O my God, suffer me no more, I beseech thee, to turn thy Grace into wantonness, to make thy Mercy an occasion of security, but let this unpeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I know there is no concord between Christ and Beliel, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chase him thence; but let him that hath dearly bought me, still keep possession of me, and let nothing ever take me out of his Hand. To this end be thou graciously pleased to watch over me and defend me from all Assaults of my Spiritual Enemies: but especially deliver me from my self, from the treachery of my own Heart, which is too willing to yield it self a prey. And where thou seest I am either by Nature or Custom most weak, there do thou, I beseech thee, magnifie thy Power in my Preservation. [Here mention thy most dangerous Temptations] And, Lord, let my Saviour's Sufferings for my sins, and the Vows I have now made against them never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which Nailed his Hands



### *for receiving the Sacrament*

Hands, pierced his Side, and made his Soul heavy to Death : But that having now new lifted my self under this Banner, I may fight Manfully and follow the Captain of my Salvation, even through a Sea of Blood. Lord, lift up my Hands that hang down, and my feeble Knees, that I faint not in this Warfare. O be thou my strength, who am not able of my self to struggle with the slightest Temptations. How often have I turned my back in the day of Battle ? How many of these Sacramental Vows have I violated ? And, Lord, have still the same unconstant deceitful Heart, betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of Change, communicate to me, I Beseech thee such a stability of Mind, that I may no more start aside like a broken Bow, but that having my Heart whole with thee, I may continue steadfast in thy Covenant, that not one good purpose which thy spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life Eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

### *The Compassion of a dying Saviour.*

**O**ur Spirits join to adore the Lamb;  
O that our feeble Lips could move,  
In Strains immortal as his Name,  
And melting as his dying Love.

Was ever equal Pity found ?

The Prince of Heaven resigns his Breath,  
And pours his Life out on the Ground  
To ransom guilty Worms from Death.

Rebels, we broke our Makers Laws ;  
He from the Threatning set us free,  
Bore the full Vengeance on his Cross,  
And nail'd the Curses to the Tree.

The



The Law proclaims no Terror now,  
 And Sinai's Thunder roars no more ;  
 From all his Wounds new blessings flow,  
 A Sea of Joy without a Shore.

Here we have washt our deepest Stains,  
 And heal'd our Wounds with heavenly Blood  
 Blest Fountain ! springing from the Veins  
 Of Jesus our incarnate God.

In vain our mortal Voices strive,  
 To speak Compassion so Divine ;  
 Had we a Thousand Lives to give,  
 A thousand Lives should all be thine.

*All for Christs Cross.*

**W**hen I survey the wondrous Cross  
 Where the blest Prince of Glory dy'd,  
 My richest Gain I count but Loss,  
 And pour Contempt on all my Pride.

Forbid it, Lord, that I should boast  
 Save in the Death of Christ my God ;  
 All the vain things that charm me most,  
 I sacrifice them to his Blood.

See from his Head, his Hands, his Feet,  
 Sorrow and Love flow mingled down ;  
 Did e're such Love and Sorrow meet ?  
 Or Thorns compose so rich a Crown ?

His dying Crimson like a Robe  
 Spreads o'er his Body on the Tree,  
 Then am I dead to all the Globe,  
 And all the Globe is dead to me.

Were the whole Realm of Nature mine,  
 That were a present far too small ;  
 Love so amazing, so divine  
 Demands my Soul, my Life my All.

FINIS.

